# श्रीरामदासचरितम्

(With English Translation)

Shri Ramdas charitam
(Sanskrit Poetry)


BY

PANDITA KSHAMA ROW



N. M. TRIPATHI LTD.,

BOOKSELLERS : PUBLISHERS

PRINCESS STREET : BOMBAY-2

[illegible]

[illegible] work and company. [illegible] work and company. [illegible] work and company.

[illegible] young [illegible] young [illegible]

[illegible] historical facts. [illegible] historical facts. [illegible] historical facts.

[illegible] Sri Ramdas-Charitam [illegible] Sri Ramdas-Charitam [illegible] Sri Ramdas-Charitam

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## *FOREWORD*

We live in an age of increasing knowledge and growing unbelief. Rightly viewed, knowledge, while it dispels ignorance, deepens mystery. The world in which we live is a mystery. It is not all that there is. It cannot explain itself. It cannot have created itself. It is ordered, alive and advancing, and it is all this because it is indwelt by the Supreme Spirit. *īśā vāsyam idaṁ sarvaṁ.* These ideas are accepted by many of us, while they mould the mind and fashion the life of a few. These latter are the saints of mankind. When we read their lives, we come face to face with the reality and power of religion. Tukārāma and Rāmadāsa are well known saints of our country.

Two years ago Paṇḍitā Kshamā Row, who is recognised as a gifted Sanskrit writer, gave us the life of Tukārāma in Sanskrit verses. This new book gives the life of Rāmadāsa which, I hope, will appeal to Sanskrit readers not only for the nobility of its theme but also for the grace and charm of its style.

*New Delhi,*<br>*The 16th March 1953* } **Sd/- S. Radhakrishnan**

# ॥ श्रीरामदासचरितम् ॥

## प्रथमः सर्गः ।

श्रीशो भूभारहरणे प्रार्थितोऽमरपुङ्गवैः ।
रघुराजकुले जज्ञे श्रीरामस्तं नमाम्यहम् ॥ १ ॥

कवीतरेण ।

आस्कन्दो यवनैर्व्यधीयत यदा वर्षत्रिशत्याः पुरा
धर्मग्लानिरभूत्तदाऽखिलमहाराष्ट्रावनीमण्डले ।
तत्काले समवातरत्क्षितितले संरक्षितुं पीडितान्
धीमान् श्रीपवनात्मजः स हनुमान् सर्वोऽपि यं वन्दते ॥ १ ॥

स्रोतस्वतीनां प्रभवो विलीनः समुद्गतः क्वापि गिरिप्रदेशे ।
अविश्रुतस्तिष्ठति दीर्घकालं लीनः पयोधाविव पारिजातः ॥ २ ॥

सम्प्राप्य विस्तारमगाधमेता विशन्ति सिन्धुं प्रसभं सफेनम् ।
आकृष्य पश्चात्पथिकस्य दृष्टिं तस्यातुलं विस्मयमावहन्ति ॥ ३ ॥

तथान्वयः सिद्धजनस्य दीर्घकालाश्रुतोऽप्यस्य गुणार्चिषैव ।
प्रज्वाल्यमानोऽक्षयपुण्यदीप्तिविख्यातकीर्त्या ह्यमरत्वमेति ॥ ४ ॥

धन्यं महाराष्ट्रमिदं मनोज्ञं श्रीनामदेवादिमहर्षिभिर्यत् ।
तथा शिवाद्यै रणवीरवर्यैर्व्यधायि भास्वच्चरितैः प्रशस्यैः ॥ ५ ॥

गोदावरी तत्र परिस्रवन्ती सरित्सुरम्या सुरनिम्नगेव ।
यस्यास्तटं दाशरथेः पदाब्जपरागपुञ्जेन बभूव पूतम् ॥ ६ ॥

नद्यास्तटस्थं पुरमध्युवास जाम्भाभिधं कश्चन ठोसराख्यः ।
पुत्रैश्च पौत्रैः शरदां सहस्रात्प्राग्योऽभवत्पूजक ईशगेहे ॥ ७ ॥

द्वाविंशभूतः स परम्परातः प्रवृत्तवंशं त्रिशताब्दपूर्वम् ।
सूर्याजिपन्तोऽगमयद्विकासं सरोरुहं सूर्य इव प्रभाते ॥ ८ ॥

आर्त्विज्यवृत्तिं शुचिमभ्युपेतान् श्रीरामचन्द्रस्य पदाब्जभृङ्गान् ।
प्रपूर्वजानन्वसरत्स शश्वद्यथा निशानाथकरांश्चकोरः ॥ ९ ॥

उपात्तविद्यो भगवत्प्रसादात्प्रायेण पुण्यात्पितुरात्मनश्च ।
परेश्वरध्यानपरः सदैव तस्थौ स पत्न्या सह रेणुदेव्या ॥ १० ॥

भार्याद्वितीयस्य समाहितस्य तपस्विनः प्रादुरभूत्पुरस्तात् ।
सहस्रमार्तण्डसमप्रकाशः सीतासमेतो भगवान्स रामः ॥ ११ ॥

निर्दिष्टमासीत्परमर्षिभिर्यत्पुरा गृहस्थाश्रमधर्मकार्यम् ।
जायापती तौ नियतेन्द्रियौ तत्समादरेणाचरतामजस्रम् ॥ १२ ॥

तत्किं विचित्रं यदि माननीयौ न केवलं ग्रामनिवासिनां तौ ।
परं गृहाभ्यागतलोकवृन्दैः पुरान्तरेभ्यो महितावभूताम् ॥ १३ ॥

तयोर्निसर्गक्रमतोऽनुरूपौ कुलप्रदीपौ विमलोरुकीर्ती ।
द्युश्रीपयोध्योरिव पुष्पवन्तौ सुतावभूतां गुणपुष्पकान्तौ ॥ १४ ॥

धर्माभिवृद्ध्यै सुखशान्तिसिद्ध्यै प्रायेण सिद्धा भुवि संभवन्ति ।
गर्भाज्जनन्या विमलव्रतायाः परेशनिष्ठस्य पितुः सकाशात् ॥ १५ ॥

पुत्रद्वयस्यास्य च जन्मनाभूत्सूर्याजिपन्तस्य च रेणुदेव्याः ।
पुण्यं विधातुर्नियमेन सिद्धं यथा विशुद्धिर्निकषेण हेम्नः ॥ १६ ॥

निरूपितं प्राग्घि यथा भविष्यद्वक्त्रा तथाऽऽशीर्वचनैर्गुरूणाम् ।
प्रासूत रेणुः प्रथमं सुपुत्रं तार्क्ष्याग्रजं सा विनतेव पूर्वम् ॥ १७ ॥

प्राहुर्जना यच्छिशुरेष मातापित्राप्ततीर्थाटनपुण्यपाकात् ।
गङ्गाप्रसादादजनीति लोके ख्यातः स गङ्गाधरनामतोऽभूत् ॥ १८ ॥

जुहाव पश्चान्मुनिरेकनाथोऽवसत्तदा पैठणपत्तने यः ।
तमग्रजं ज्येष्ठमिति प्रसंगाच्छ्रेष्ठाभिधानं व्यतनोन्महात्मा ॥ १९ ॥

सोऽयं प्रकृत्या पितृवत्परेशश्रद्धैकनिष्ठो नववर्षकल्पः ।
समाप्तदीक्षो भगवत्प्रसादान्निरन्तरध्यानपरो बभूव ॥ २० ॥

कुक्षेस्तवाविर्भविताऽचिरेण विप्रेन्द्र साक्षात्पवमानसूनुः ।
दिव्यप्रभावीति स पूर्वमेव सूर्याजिपन्तं मुनिराचचक्षे ॥ २१ ॥

अथैकनाथादितपस्विवर्याः प्रागेव तं वायुसुतावतारम् ।
विघोषयन्तः स्तुतिगीतिकाभिर्दिगन्तरालं पपरुः समन्तात् ॥ २२ ॥

श्रीरामजन्मोत्सववासरेऽलं शुभावहे चैत्रसिते नवम्याम् ।
आरभ्य सूर्योदयतो बभूव सूर्याजिपन्तः श्रुतिपाठमग्नः ॥ २३ ॥

दिनमणिरथ यावद् द्योतते व्योममध्ये
विकिरति च स भक्तः पुष्पपत्राणि विष्णौ ।
समजनि सुतरत्नं तावदस्य प्रियायाम्
दशरथदयितायां यत्क्षणे रामचन्द्रः ॥ २४ ॥

तदनु रघुवरिष्ठे भक्तिनिष्ठेन तेन
द्विगुणितसुखभाजा भव्यजन्मोत्सवाभ्याम् ।
निखिलपुरजनेभ्यो मिष्टमन्नं विभज्य
सुफलतममकारि प्रार्थनाभिर्दिनं तत् ॥ २५ ॥

कयापि भासोज्ज्वलितं पितैनं नारायणेत्यर्भकमाजुहाव ।
श्रीरामदासाभिधया समर्थनाम्नापि पश्चात्प्रथितोऽभवत्सः ॥ २६ ॥

वर्णेन गौरो रुचिराङ्गयष्टिर्बालः स बालेन्दुकलेव कान्त्या ।
दिने दिने वृद्धिमवाप पित्रोः संप्रापयन्मोदररसं समृद्धिम् ॥ २७ ॥

अथैकदा पैठणमभ्यगच्छत् सूर्याजिपन्तः स्वजनेन सार्धम् ।
संद्रष्टुमिच्छन्मुनिमेकनाथं पर्यट्य दीर्घे पथि तीर्थसेवी ॥ २८ ॥

प्रागेव येनाभिहितोऽवतारो द्वितीयसूनोर्द्विजपुङ्गवाय ।
स दीर्घदृष्टिर्नचिराद्विदित्वा तदागमं स्वाश्रममत्यतुष्यत् ॥ २९ ॥

क्रमेण संभाव्य तपोधनस्तान् यथाविधि द्वादशमासकल्पम् ।
शिशुं गृहीत्वा च मुदोपगुह्य मुहुर्मुहुस्तच्चुबुकं चुचुम्ब ॥ ३० ॥

प्रेमोद्रेकवशाद्यतिस्तमुरसा संपीडयन्नर्भकम्
साक्षाद्वायुसुतावतारममलं जानंस्तपस्तेजसा ।
शश्वद्बाष्पझरेण हर्षविवशः प्रक्षालयन् भूतलम्
प्रावर्तिष्ट स नर्तितुं प्रहसितुं प्रारब्ध तावच्छिशुः ॥ ३१ ॥

तदनु मृदुगिरासौ दम्पती सम्बभाषे
मम सुहृदसि धन्यो जन्मना नन्दनस्य।
अयमजनि च यस्या गर्भतः सा कृतार्था
लसति शुभकुलं वां तेजसोदात्तमूर्तेः ॥ ३२ ॥

श्रीरामस्य पदाम्बुजेऽनवरतं श्रद्धामहत्या सखे
त्वद्वंशे समवातरत्सुकृततः कोऽपि प्रभावी नरः।
सोऽयं नूत्नयुगस्य हन्त भविता संस्थापकः कीर्तिमान्
त्रात्वार्तान्निजदेशजान् परयुगात्साधून्नतिं नेष्यति ॥ ३३ ॥

यद्धर्माभ्युदयाख्यकर्मणि चिरात्प्रावर्ति गाढं मया
तद्विस्तीर्य दृढीकरिष्यति महाराष्ट्रे स्वराज्यं न्वसौ।
तस्मान्मे चरमा स्थितेर्जवनिकाऽधस्तादिदानीं पतेत्
इत्युक्त्वाऽन्तरधान्मुनिः स नचिरात्पूज्यैकनाथः स्वयम् ॥ ३४ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते रामदासावतारो नाम प्रथमः सर्गः।

"श्रीराम जय राम जय जय राम"



# द्वितीयः सर्गः ।

रामो दाशरथिः श्रीमान् सीतासौमित्रिसेवितः ।
प्रसन्नवदनो नित्यं मम विद्योततां हृदि ॥ २ ॥

कवीतरेण ।

आक्रन्दनं स्मेरमुखः सदैव स्तनन्धयत्वेऽपि न वेद बालः ।
कदापि नाविष्कुरुते शृगालोचितं रुतं केसरिणः किशोरः ॥ १ ॥

दिने दिनेऽसौ परिवर्धमानः पस्पर्श कौमारदशां मनोज्ञाम् ।
समेधमानो हि यथा क्रमेण नवाङ्कुरः पल्लवपुष्पवत्ताम् ॥ २ ॥

गोदावरीरोधसि काष्ठदण्डैः स मुष्टियुद्धैः सह कन्दुकैर्वा ।
लीलापटुः सर्वबटून् सलीलं लीलासु सर्वासु जिगाय बालः ॥ ३ ॥

स निर्विशन् साहसिकं विनोदं द्रुमं सलीलं द्रुतमारुरोह ।
यस्यातितुङ्गाच्छिखरात्तटिन्यां व्यस्मापयत् सर्वसखीन् प्लुतः सन् ॥ ४ ॥

स्वैरं क्वचिन्निर्भयमद्वितीयः परिभ्रमन्नेष वनं प्रविश्य ।
शृण्वन् स्थितः कूजितमण्डजानां क्वचिच्च झङ्कारमलिव्रजस्य ॥ ५ ॥

विचित्रचेष्टाश्च वलीमुखानां पश्यन्निव प्राक्तनसंगतिज्ञः ।
विमुक्तपानाशनचिन्तनोऽयं सुखेन तत्रैव दिनं निनाय ॥ ६ ॥

क्वचिन्निदाघे स च निर्झरिण्याः पटुर्वेगाह्य स्फटिकोदकानि ।
कृताभिषेकः किमपि प्रमोदाद्विचिन्तयन्नास्त तटे निषण्णः ॥ ७ ॥

माता यदा लोलगतिं तमेनं पिशाचवेतालविभीषिकाभिः ।
प्रावर्तत त्रासयितुं तदोच्चैर्जहास शङ्कारहितो विनोदात् ॥ ८ ॥

क्रमेण स प्रत्युत निर्भयः सन् भूयोऽभवत्साहसिकोऽतिमात्रम् ।
अग्नेः कणः शुष्कतृणावकीर्णः समुज्ज्वलत्येव विवर्धमानः ॥ ९ ॥

आसंस्तदीयानुचराः पुरेऽस्मिन् बद्धादरा माणवका अजस्रम् ।
तेषां च नेता शुशुभे कुमारो यथाऽऽञ्जनेयः कपिसैनिकानाम् ॥ १० ॥

सा बालवृन्दस्य हि मुग्धलीला साम्यं प्रपेदे ललितप्रवृत्तेः ।
हरिध्वजिन्या रमणीयपद्ये रामायणे वर्णितवान् कविर्याम् ॥ ११ ॥

प्रेम्णा हि नेतुर्बटवो विधेया द्रुमाद् द्रुमं पुप्लुविरे जवेन ।
तेरुः स्रवन्तीं च गिरेः प्रपातान् प्रोच्चैस्तरानारुरुहुश्च सानून् ॥ १२ ॥

स प्रत्यहं साहसकर्म नव्यं पुरस्कृतो बालगणस्य नेता ।
विधूतशङ्को मनसा विचिन्त्य प्रवर्तयामास कृती वयस्यान् ॥ १३ ॥

अलक्षितः प्रातरसौ पितृभ्यां गेहात्कुमारो निरगात्कदाचित् ।
वनाद्वनं पर्यटकोऽद्वितीयः संप्राप कञ्चिद्विजनं प्रदेशम् ॥ १४ ॥

क्रमात्तृषार्तो गिरिनिर्झरस्य पीत्वा जलं शीतलमध्वखिन्नः ।
अधस्तरोः कस्यचनोपविष्टः सौन्दर्यमालोकयदेष सृष्टेः ॥ १५ ॥

तत्पृष्ठतस्तावदुपेत्य जोषं सौम्याननः कोऽपि कपिर्महीयान् ।
आरोप्य पृष्ठे चकितं च बालं सोज्झम्पमाशु प्रचचाल मार्गे ॥ १६ ॥

दृश्येन तेनाथ वलीमुखेन वनाद्वनं पर्यटता यथेच्छम् ।
पारं तटिन्या ह्रियमाण एष बालः किलापश्यदपूर्वदृश्यम् ॥ १७ ॥

आसाद्य गुल्मं विजनं हि यावत्स्तब्धः क्षणं तिष्ठति वानरेन्द्रः ।
व्यलोकि तावच्छिविकोह्यमाना नरैश्चतुर्भिः परिवेष्टितान्यैः ॥ १८ ॥

देदीप्यमानं मिथुनं किलासीदध्यासितं तच्चतुरस्रयानम् ।
एकस्तयोः श्यामरुचावदातो मनोरमाऽभूद्रमणी तथान्या ॥ १९ ॥

विलोक्य नारायणमानयैतमित्यादिशद्दिव्यनरस्तमेनम् ।
मूर्ध्ना तदाज्ञां प्रतिपद्य सद्यो न्यधात्कपीन्द्रः पुरतोऽस्य बालम् ॥ २० ॥

प्रेम्णा परामृश्य शिरोऽर्भकस्य परिष्कृतं कुन्तलजालकेन ।
न्यधात्करे तस्य च नीलवर्णः श्रीरामनामाङ्कितपत्रमेकम् ॥ २१ ॥

किमेष नाथः प्रथितो रघूणां साक्षाद्धरायामवतीर्ण ईशः ।
भक्ते महानुग्रहमद्य कर्तुं मरुत्सुतस्येत्थमचिन्तयत्सः ॥ २२ ॥

नारायणः प्राप्य च पत्रमेतद् दिङ्मोहसंरुद्धवचाः सकम्पः ।
क्षणाद्रुरोद प्रजहास सद्यो ननर्त यावच्छिविका तिरोऽभूत् ॥ २३ ॥

शनैः शनैरद्भुतदृश्यमेतददृश्यतां यातमिति प्रबुद्धः ।
अपश्यदात्मानमसावटव्यामेकाकिनं क्वापि पुराद्विदूरम् ॥ २४ ॥

शिशोस्तिरोधानवशात्प्रभातेऽभवत्पितुर्निष्प्रभ आलयः सः ।
अन्तर्धया बालरवेः कदाचिद्यथान्तरिक्षं जलदागमेन ॥ २५ ॥

विषादलुप्तप्रतिपत्तिरेव प्रसूररोदीत्किल मुक्तकण्ठम् ।
पिता च चिन्तानलदग्धचेता नारायणान्वेषणतत्परोऽभूत् ॥ २६ ॥

प्रत्येकमेव स्थलमाश्रितं यद्बालेन तत्राप्तजनैर्ययौ सः ।
पर्यन्त्य शैले तदधित्यकायाः पर्यन्त एकामटवीं प्रपेदे ॥ २७ ॥

अथैकदेशे विपिनस्य सूनुं विलोक्य दूरात्स्थितमद्वितीयम् ।
स्तुवन् परेशं च विकम्पमानः कृच्छ्रेण तातः स्थलमाससाद ॥ २८ ॥

प्रेमोत्थरोमोद्गमभूषिताङ्गः पिता प्रमोदाश्रुकलाकुलाक्षः ।
आलिङ्गितुं यावदुपैति पुत्रं तावत्कुमारः स्थितवांस्तटस्थः ॥ २९ ॥

स्वप्नाद्यथा जागरितो ह्यकस्माद्विस्फारिताक्षः समुदास्तचेताः ।
निःश्वासशेषः पुरतः सं पश्यंस्तस्थावपश्यन्निव बालकोऽयम् ॥ ३० ॥

मृदुलमृदुलवाचा भाष्यमाणोऽपि पित्रा
पुनरपि पुनराप्तैः क्ष्वेलितो नर्मवाक्यैः ।
निमिषरहितनेत्रो निश्चलः स्तब्धगात्रः
स्वजनमनभिजानन् बद्धमौनः स तस्थौ ॥ ३१ ॥

स्थित्यन्तरं वीक्ष्य निजार्भकस्य पितास्य संत्रासविमूढचेताः ।
कयापि दुर्बोधरुजाभिभूतो हा मे सुतः स्यादिति शङ्कते स्म ॥ ३२ ॥

केचिज्जना ऊचुरहो पिशाचैर्ग्रस्तोऽयमाविष्ट उतान्यभूतैः ।
भूतेन कस्यापि मृतात्मनो वा वशीकृतः स्यादिति भेणुरन्ये ॥ ३३ ॥

वितर्कयन्तो बहुधा सखायः सनिश्चयं तातमुपादिशन् यत् ।
पञ्चाक्षरज्ञस्य हि मन्त्रपाठैर्बाधोपशाम्येत शिशोरमुष्य ॥ ३४ ॥

अथैनमुद्धृत्य युवाप्तवर्गान्निनाय कश्चिच्छिशुमाशु गेहम् ।
प्रस्वाश्च वैक्लव्यमपानयत्तत्कुलं प्रमोदं समनेष्ट भूयः ॥ ३५ ॥

श्लथीकृतायामथ तस्य मुष्टौ लेखः शिशोर्हस्तगतो व्यलोकि ।
दिव्याकृतेः कस्यचन प्रसादात्संप्राप्य यं रक्षितवांश्चिरं सः ॥ ३६ ॥

तदनु पठति यावत्तातसूर्याजिपन्तो
हिमसमरुचि पत्रं रामनामाङ्कितं तत् ।
मननसरणिमर्थे प्रापिते तावदस्य
सपदि तनययुग्मं ध्यानसिन्धौ ममज्ज ॥ ३७ ॥

*        *        *        *        *

उपनयनविधिं सद्बालकस्याथ तातो
निखिलशुभविधानैराशु निर्वर्त्य हर्षात् ।
तदनु तमपनेतुं बाललीलानुषङ्गान्
महितगुरुमुपायाद्बालविद्योपदाने ॥ ३८ ॥

ततः कुलीनामुपलभ्य काञ्चित्कुमारिकां कुड्मलकोमलाङ्गीम् ।
सार्धं तया ज्येष्ठसुतस्य बाल्ये सूर्याजिपन्तः कृतवान् विवाहम् ॥ ३९ ॥

सा पार्वतीनाम शिवं दधाना वरस्नुषाऽसेवत रेणुदेवीम् ।
वासन्तिकेत्यर्थयुताभिधाना वसन्तलक्ष्मीमिव पुष्पवल्ली ॥ ४० ॥

ततोऽचिराद्भूमिसुरः कृतार्थ उत्सृज्य देहं किल मर्त्यलोके ।
स्वपूर्वजान् पुण्यकृतः समेतुमौत्सुक्यभाक् सन् दिवमारुरोह ॥ ४१ ॥

सा रेणुदेवी पतिविप्रयोगं सेहे कथञ्चित्सुतवत्सलत्वात् ।
तरुच्युताऽपि व्रततिः प्रसूनफलोपचित्यै सरसैव दृष्टा ॥ ४२ ॥

अम्बां स्वभर्तृविरहानलतापशान्त्यै
तावात्मजौ सिषिचतुर्मधुमाधुरीकम् ।
आनन्ददायि वचनामृतदिव्यसारं
येनोल्ललास जननीहृदयारविन्दम् ॥ ४३ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते बाललीलावर्णनं नाम द्वितीयः सर्गः ।

"श्रीराम जय राम जय जय राम"

# तृतीयः सर्गः ।

मरुत्सुतेन सततं सेवितोऽचलभक्तिना ।
कौसल्यानन्दनः पायादस्मानायासतः सदा ॥ ३ ॥
कवीतरेण ।

ततो हि नारायण एष पञ्चषसमास्वधीती शिशुशिक्षणालये ।
न केवलं छात्रगणं स्वया धिया लघूचकार प्रधियो गुरूनपि ॥ १ ॥

बहु प्रसन्नो गुरुरस्य तेजसा सहोदरं ज्येष्ठमुपेत्य गौरवात् ।
जगाद भोः सौम्य तवानुजोऽर्हति गुरुं हि विद्याधिगमाय गीष्पतिम् ॥ २ ॥

प्रसूगिरां पारगतं कुमारकं क्षमोऽहमध्यापयितुं न संप्रति ।
तनुप्रकाशो हि तनूनपात्कणो नभस्तलं द्योतयितुं क्षमेत किम् ॥ ३ ॥

स्वयं समस्तागमविद्भवेदयं किमस्त्यसाध्यं वद भद्र ! धीमताम् ।
न किं कपीन्द्रश्चतुरो विनोडुपं मरुत्सुतो लङ्घितवान्महार्णवम् ॥ ४ ॥

प्रहीयतां तद्वदुरेष बुद्धिमान् गुरोः सकाशं निखिलार्थवेदिनः ।
महार्हहीरस्य परिष्कृतौ मणीनयप्रवीणो नर एव पारयेत् ॥ ५ ॥

अथायमादिश्य गुरुस्तथाग्रजमुदीरिताशीर्निरगात्तदालयात् ।
उवास नारायण आत्ममन्दिरे पठन्नधीतं परिशीलयन् स्वयम् ॥ ६ ॥

मृतेः पितुः पूर्वमसौ किलाग्रजः क्वचित्पुरेऽस्थापयदेकमाश्रमम् ।
अनेकतत्त्वान्युपदिश्य शिष्यकान् ददौ च दीक्षां स्वयमर्हते रहः ॥ ७ ॥

अवाप्तदीक्षांस्तरुणान्विलोकयन्वयोऽल्पनारायण एष उत्सुकः ।
विधाय दीक्षाधिगमाय निश्चयमयाचतात्मेप्सितमग्रजं निजम् ॥ ८ ॥

अभीष्टदीक्षं तमुवाच सोदरो भवांस्त्वरामत्र न कर्तुमर्हति ।
कलासु पूर्णत्वमवाप्तुमिष्यते सुधाकरेणापि हि पूर्णिमातिथिः ॥ ९ ॥

विशिष्टबुद्ध्या नचिरादवाप्स्यसि ध्रुवं त्वदिष्टं भगवत्प्रसादतः ।
उत्तानपादस्य यथा ध्रुवः सुतः सम्प्राप बाल्येऽपि परं ध्रुवं पदम् ॥ १० ॥

अभीष्टनिर्बन्धपरस्य चेतसि प्राप्नोत्पदं नैव वचोऽग्रजन्मनः ।
हरिप्रसादाय तपस्यतः शिशोर्ध्रुवस्य तन्नारदभाषितं यथा ॥ ११ ॥

दीक्षोपलब्धिस्थिरमानसस्ततो नारायणो मारुतिमन्दिरं ययौ ।
प्रभावभाजां शिशुभाव उत्कटा मनस्विताऽऽविर्भवति स्वभावतः ॥ १२ ॥

समुत्सुकेनोत्कटभक्तियोगतः कुमारकेणाश्रुपृषत्प्रवर्षिणा ।
मरुत्सुतं प्रार्थयता सपद्यवाक्चयैर्निशा सा बहुलाऽप्यनीयत ॥ १३ ॥

रघुप्रवीरप्रतिसक्तचेतसः क्रमात्तदौत्सुक्यमगात्परं पदम् ।
अपूर्वनिष्ठाभिनिवेशगाढता वयो हि नाजीगणदस्य कोमलम् ॥ १४ ॥

विलीननेत्राम्बुझरास्य आतपाद्विशुष्ककण्ठः सततं जपन्मुहुः ।
श्रमावसन्नावयवः कुमारकः क्रमात्तमिस्रे भुवि मूर्च्छितोऽपतत् ॥ १५ ॥

अथो निशीथे सुरमन्दिरान्तरात्समाविरासीद्द्युतिरुज्ज्वला परा ।
सद्यश्च सा क्वापि समुद्गता शिशुमबोधयन्मूर्च्छितगाढनिद्रितम् ॥ १६ ॥

प्रबुद्धमात्रः स च विस्मितान्तरः क्षणात्समुत्थाय पुरो व्यलोकयत् ।
समन्दहासाननमञ्जनासुतं स्फुरत्प्रभामण्डलचारुवेष्टनम् ॥ १७ ॥

ततश्च विस्फारितलोचनो बटुः स दण्डवद्वायुसुतं प्रणम्य तम् ।
दृगुद्गतानन्दथुवारिबिन्दुभिः पादौ समस्नापयदस्य भक्तितः ॥ १८ ॥

तदा मुदे तस्य कृतैश्च गर्जनैस्तदन्तरुत्पादितगद्गदस्वरैः ।
जगत्समुत्साहपरिप्लुतं तथा व्यधायि पर्याकुलमप्यशेषतः ॥ १९ ॥

प्रतोषितो भूरि तदीयनिष्ठया सदा कृपालुस्तनयो नभस्वतः ।
प्रदर्श्य साक्षाद्रघुवीरमञ्जसा शिशुं चकारातुलविस्मितान्तरम् ॥ २० ॥

विलोक्य नेत्रप्रतिघातिनीं प्रभामदृष्टपूर्वां पुरतः स्थितां प्रभोः ।
स्थितो बटुः स्विन्नतनुश्च निश्चलः पुरः परेशस्य पुरा यथा ध्रुवः ॥ २१ ॥

अथाऽऽञ्जनेयादुपदेशपूर्वकं विधाय सद्यो धृतदीक्षमर्भकम् ।
समुद्बभासे रघुनायकः स्वयं शिशोर्हृदन्तर्निजदिव्यतेजसा ॥ २२ ॥

पुरः शिशोर्नीरदनीलतेजसा विभासमानो रघुनन्दनस्तदा ।
निधाय हस्ताम्बुजमस्य मस्तके सुधारसस्नावि वचो जगाद सः ॥ २३ ॥

निखिलवसुमतीयं दूषिता म्लेच्छलोकैः
स्वजनसुखमभीप्सुस्त्वामहं शास्मि तस्मात् ।

निजहितमनवेक्ष्य स्वार्थमुत्सृज्य तीव्रं
व्रतमनुचर कृष्णारोधसि त्वं पवित्रे ॥ २४ ॥

स्वयमथ मम कृत्वोपासनां गाढनिष्ठां
कुरु च सपदि तस्या नास्तिकेषु प्रसारम्।
इति रघुपतिरुक्त्वा दिव्यगम्भीरवाचा
पुलकिततनुमेनं दीप्तिपुञ्जस्तिरोऽभूत् ॥ २५ ॥

अटन्नटव्यां च गिरौ सरित्तटे यदृच्छया सद्म हनूमतो ययौ।
जपन्तमैक्षिष्ट तदाग्रजोऽनुजं प्रभाविदीक्षाप्तिसमुज्ज्वलाननम् ॥ २६ ॥

तमग्रजन्मा स्थितवान्निरूपयन् क्षणात्तदोन्मीलितनेत्रमर्भकम्।
रसात्परिष्वज्य गृहं निनाय तं प्रमोदसिन्धाववगाहयन् प्रसूम् ॥ २७ ॥

शशंस पूर्वां घटनामपूर्वां नारायणःप्रौढवया यदाऽभूत्।
आलम्ब्य वृत्तं स्वगिरामभङ्गनामप्रसिद्धं सविनोदमेवम् ॥ २८ ॥

श्रीमद्रामजपं सदा विदधतौ सद्वंशजौ यावुभा-
वास्तां नौ पितरौ चिराद्रघुपतौ निष्कामनिष्ठापरौ।
ईशोपासनमेव पैतृकधनं पित्रा विसृष्टं पुरा
तच्चैकोदरयोः कृते प्रणयिनोर्भाज्यं समं ह्यावयोः ॥ २९ ॥

रिक्थं त्वेतदुपासनामयमहो ज्येष्ठोऽतिलोभात्पितुः
कर्तुं कृत्स्नश आत्मसादभिलषन्मद्भागमप्याहरत्।
तन्निर्गत्य गृहादुपासनमिदं संपादितं स्वेच्छया
श्रीरामस्य च दास्यमप्यधिगतं धन्योऽस्मदीयोऽन्वयः ॥ ३० ॥

बटुस्तदारभ्य समाहितः सन् विरागवृत्तिं प्रकटीचकार।
तदीयवंशस्य हि वस्तुतोऽभूत्प्रवृत्तिरेषा निकषः प्रकर्षे ॥ ३१ ॥

प्रालेयशुद्धं च समाहितस्य व्यचिन्तयत्तच्चरितं जनित्री।
व्यावृत्तमेवैहिकसौख्यभोगात्तत्प्रातिकूल्यं च परिग्रहस्य ॥ ३२ ॥

अथ प्रसूस्तं नववर्षकल्पमाकाङ्क्षतालोकयितुं सभार्यम्।
प्रायः पुरन्ध्रीजनता नवीनवधूमुखालोककुतूहलाऽलम् ॥ ३३ ॥

अथैकमत्येन तदाशयोऽयं पुरोहितैस्तत्र समर्थितोऽभूत् ।
पुरोधसः स्वार्थपरा विवाहजाले जिघृक्षन्ति विमुग्धयूनः ॥ ३४ ॥

तेषां समेषां सकलाः प्रयत्ना नूनं प्रयासैकफला बभूवुः ।
इन्द्रेरितानामिव वारिदानां वृन्दावने कृष्णकरोद्धृताद्रौ ॥ ३५ ॥

संभ्रान्तचेता व्यथितश्च गेहाज्जोषं कदाचिन्निरगात्कुमारः ।
दूरप्रदेशे विजने च तस्थौ विमोचयन्नात्मजनाग्रहात्स्वम् ॥ ३६ ॥

तत्रैककूपस्य तटाददूरं विस्मृत्य पेयान्नविहारशय्यम् ।
उद्वाहबंधादभिरक्षणाय व्यचिन्तयद् द्वित्रदिनान्युपायम् ॥ ३७ ॥

अथास्य दृग्गोचरतामयासीत्कुमारवृन्दं सहसा विदूरात् ।
तावत्क्षणाच्छाखिनमन्तिकस्थं चापल्यतोऽसौ बटुरध्यरोहत् ॥ ३८ ॥

अथाचिरान्माणवकाः स्थलं तत्संप्राप्य नारायणमूचुरुच्चैः ।
किमित्यपास्याप्तजनं वृथैव वृत्तिं कपीनामनुवर्तसे त्वम् ॥ ३९ ॥

संध्यादिकार्याणि विहाय वृक्षाद्वृक्षं किमित्युत्प्लवसे वनौकाः ।
सन्मन्दुरां भूमिपतेर्विहाय शोभेत वाजी रजकाङ्गणे किम् ॥ ४० ॥

कियच्चिरं स्थास्यसि शाखिनोऽस्य झंपीव शाखामवलम्बमानः ।
युवा कुमारीं न भयाज्जहाति प्रेम्णा तु सोऽन्विष्यति साभिलाषम् ॥४१॥

आजन्मतो नष्टमतिर्भवान् किं सङ्गात्किमुन्मत्तवनौकसां वा ।
विनष्टसारं भवति प्रकामं दुग्धं विमिश्रं सलिलादिपेयैः ॥ ४२ ॥

अनुचितवचनैस्ते भूयसोत्प्रासहासै-
रवमतमतिचक्रुर्बालकास्तं कुमारम् ।
ज्वलित इव रुषाग्निज्वालया योऽवमानात्
सरभसमथ वृक्षात्कूपनीरे पपात ॥ ४३ ॥

भयाभिभूतास्तदनु प्रसङ्गाच्छायेव केचिद्बटवो विनेशुः ।
येनाभियुक्ता न हि ते भवेयुः कुमारहत्याख्यमहापराधात् ॥ ४४ ॥

नदीष्णराट् कश्चन तेषु सद्यस्त्रातुं सखायं निममज्ज कूपे ।
दीर्घप्रयासस्तु गवेषणेऽस्य मरौ जलस्येव गतोऽफलत्वम् ॥ ४५ ॥

सख्यात्मघातः सलिले कृतः स्यादिति प्रतीतोऽथ विदूनचेताः ।
नारायणस्याप्तजनाय वृत्तमाख्यातुमह्नाय ययौ स धीरः ॥ ४६ ॥

निशम्य वृत्तान्तमकल्पितं सा ममज्ज शोकाम्भसि रेणुदेवी ।
आश्वास्यमाना प्रथमात्मजेन वापीं प्रतस्थे सह तेन माता ॥ ४७ ॥

अथ स्खलन्ती पथि भानहीना बाष्पप्रवाहाद्विकलाक्षियुग्मा ।
सवेपथुश्चाप्यवसन्नगात्री कृच्छ्रेण दीर्घाध्वनि सा चचाल ॥ ४८ ॥

वृद्धानुकम्प्या जननी स्थलं तत् प्राप्तुं क्षमा नेति सुतोऽवगत्य ।
आदाय दोर्भ्यां स च तां विपत्तिशङ्की विलम्बात्प्रचलन्नवादीत् ॥ ४९ ॥

शिथिलवपुरिदं ते मास्म कार्षीर्विपन्नं
हृदयमपि कुरु त्वं माऽम्ब शोकावलीढम् ।
अपरिमितमहिम्ना राघवेन्द्रस्य मन्ये
कथमपि परिरक्षा स्यात्कृता मेऽनुजस्य ॥ ५० ॥

इति मृदुलवचोभिर्ज्येष्ठपुत्रेण मार्गे
प्रतिपदमनुनीता बाढमाश्वासिताऽपि ।
परमदयितसूनोश्चिन्तयन्ती वियोगं
क्षणमपि परिसोढुं नाशकद्वेदनां सा ॥ ५१ ॥

आसाद्य कृच्छ्रेण च तं प्रदेशं ज्येष्ठोऽत्र वाप्याः समुपेत्य कण्ठम् ।
जगाद नारायण वत्स एहि समागतं पश्य सहाम्बया माम् ॥ ५२ ॥

निजाग्रजाकारित एव बालकः स कूपमध्याद्बहिराययौ क्षणात् ।
सुहृत्कुलं स्तब्धमभूत्सुविस्मयान्मुदा च रोमाञ्चितविग्रहा प्रसूः ॥ ५३ ॥

अथ सपदि कुमारो नीरनिष्पन्दिवासा
अवनतवदनेन्दुर्मातुरङ्कौ पपात ।
तदनु च करमस्या वेपमानं गृहीत्वा
निजगृहगमनेच्छं ज्येष्ठमन्वव्रजत्सः ॥ ५४ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते विरागोपक्रमो नाम तृतीयः सर्गः ।

"श्रीराम जय राम जय जय राम"



# चतुर्थः सर्गः ।

जयलक्ष्मीः सदा यस्य दासीव वशवर्त्तिनी ।
तं सीतालिङ्गितं वन्दे रामं राजीवलोचनम् ॥ ४ ॥

कवीतरेण ।

पूर्वप्रसङ्गाद्भयविघ्नचेताः प्रसूमवोचत्तनयो वरीयान् ।
मातर्बलादेव परिग्रहेऽस्य त्वं मा व्यधा आग्रहमत्र भूयः ॥ १ ॥

निर्बन्धनात्ते हि पुनर्विनश्येन्नारायणोऽत्याहितमापतेच्च ।
आस्तां तदुद्वाहपराङ्मुखोऽयं बलात्कृतिर्नोद्वहने सुखाय ॥ २ ॥

जानासि निर्बन्धपरो हि मातर्मीनध्वजोऽभून्ननु नामशेषः ।
न केवलं भग्नमनोरथोऽभूत्कृतोऽप्यनङ्गो वृषभध्वजेन ॥ ३ ॥

ज्येष्ठात्मजेनावरजप्रियेण तथोदिता सा किल रेणुदेवी ।
निजेप्सितार्थस्थिरमानसापि दृढाग्रहं स्वं शिथिलीचकार ॥ ४ ॥

निवृत्तनिर्बन्धमनाः प्रसूर्मे इति प्रतीतो मुमुदे कुमारः ।
पादे पतिष्यद्दृढशृङ्खलाया दूरापसारादवशः करीव ॥ ५ ॥

उपात्तदीक्षस्य च तस्य सद्यो देवप्रसादान्निजपुण्यतो वा ।
कदा नु तद्दास्यपदं लभेयेत्यजस्रमासीद्धृदि दीर्घचिन्ता ॥ ६ ॥

रामायणाख्यानमुदात्तवृत्तं दिवा मुहुः संपरिशीलयन्सः ।
स्वप्ने कथावर्णितदर्शनेन समन्वभून्मोदभरं निशायाम् ॥ ७ ॥

प्रभोरपश्यत्स हि बाललीलां भ्रातृप्रियस्यावरजत्रयेण ।
क्वचिद्धनुर्वेदपटोर्मुनीनां पराक्रमं चाद्भुतमाश्रमेषु ॥ ८ ॥

भ्रात्रोः प्रयाणं सह कौशिकेन निशाचरैर्व्याकुलमाश्रमं तम् ।
रम्यस्थलीश्चारुमृगैश्चरद्भिरध्यासिता अध्वनि पश्यतोश्च ॥ ९ ॥

त्रासावहायाश्च कुलस्य रात्रिन्दिवं मुनीनां किल ताटकायाः ।
रामस्य घोराशुगताडितायाः प्राणेशलोकं प्रति तत्प्रयाणम् ॥ १० ॥

विदेहभर्तुर्धनुषः सलीलमुत्तोलनं दाशरथेः करेण ।
पराजयो गर्वितभार्गवस्य रामेण भङ्गाद्धनुषः क्षणेन ॥ ११ ॥

इतीक्षमाणो निशि बालकोऽयं स्वप्नेषु वाल्मीकिमुनीन्द्रगीताः ।
उन्निद्र आसीद्रघुनन्दनस्य ध्यायन् कृतीस्ताः सततं पवित्राः ॥ १२ ॥

स्वप्ने ददर्शान्यनिशि प्रसन्नं स्मेराननं दाशरथिं स बालः ।
महर्षिभिर्भूयभिनन्द्यमानमभ्यर्च्यमानं पथि घोषवृद्धैः ॥ १३ ॥

कदाचिदालोकयदेष रामभद्रं सभार्यं सहलक्ष्मणं च ।
समाप्य संध्यामुपविष्टमच्छे गोदावरीरोधसि विश्रमाय ॥ १४ ॥

व्यलोकयच्चान्यनिशि प्रवीरौ समारुती दाशरथी सुसज्जौ ।
कपिध्वजिन्या जलधिं तरन्तौ दशाननं दुष्कृतिं जिघांसू ॥ १५ ॥

भ्रात्रोस्तयोर्वीक्ष्य पराक्रमं तं साक्षादिव स्वप्नगतं महान्तम् ।
प्रहर्षतो जागृत एष सद्यो रोमाञ्चिताङ्गः स्थितवान् कुमारः ॥ १६ ॥

प्रेमातिरेकं पवनात्मजस्य तं निःस्पृहं दाशरथावुदात्तम् ।
ध्यायन्स तादृक्परमोच्चसौख्यसमुत्सुको नक्तमलं व्यरोदीत् ॥ १७ ॥

इत्यादिभिः श्रीरघुवंशकेतोराश्चर्यभूतैरितिहासवृत्तैः ।
चेतः कुमारस्य समाहृतं सत्पदं ददौ नान्यविचारणायै ॥ १८ ॥

संप्रेरितः श्रीभरताग्रजस्य लीलानुसंधानभरात्तपुण्यैः ।
तन्नामसंकीर्तनमुत्सुकोऽभूद्बालः स विस्तारयितुं जगत्याम् ॥ १९ ॥

एवं व्यतीते शरदां त्रये स नारायणो द्वादशवर्षकल्पः ।
बालोचितक्रीडननिःस्पृहोऽभूच्छ्रीरामचन्द्रस्मृतिमग्नचेताः ॥ २० ॥

वृत्तिं विरागामवलोक्य तस्य वात्सल्यतोऽमन्यत रेणुदेवी ।
चतुर्भुजश्चेत्तनयो भवेन्मे सुखीभवेज्जीवनमस्य नूनम् ॥ २१ ॥

इतीप्सितार्थस्थिरनिश्चयाया औत्सुक्यमस्या द्विगुणीबभूव ।
निवारयन्ती तपसश्च पुत्रमभूत्तदुद्वाहविधौ प्रवृत्ता ॥ २२ ॥

अथैकदा तं समुपेत्य जोषं तत्सन्निकर्षे समुपाविशत्सा ।
प्रेम्णा परामृश्य शिरः सुतस्य प्रियंवदाऽभाषत तं सवित्री ॥ २३ ॥

अपि प्रियं वत्स करिष्यसीति तयानुयुक्तस्तनयो जगाद ।
मातस्तवाज्ञां शिरसा वहामि तद् ब्रूहि निःशङ्कमिहेप्सितं ते ॥ २४ ॥

प्रतिश्रुते तेन तथाऽब्रवीत्सा जाने यदुद्वाहपराङ्मुखोऽसि ।
तथापि मत्प्रीतिकृते त्वमन्तःपटान्तिकं तिष्ठ वधूसमेतः ॥ २५ ॥

प्रस्वानुनीतोऽल्पगिरैवमेष न्यधात्तदङ्घ्रौ निजमुत्तमाङ्गम् ।
मातस्तवाज्ञा भुवि सर्वथैव प्रमाणमेवेत्यकरोत्प्रतिज्ञाम् ॥ २६ ॥

प्राप्ता मयास्यानुमतिर्विवाहे मत्वेति मुग्धा मुमुदे प्रकामम् ।
वैवाहिकीमाशु तिथिं च पृष्ट्वा संभारकार्येष्वभवन्निमग्ना ॥ २७ ॥

तदाऽऽसनाख्यं पुरमध्युवास भानाजिपन्तो हि तदग्रजन्मा ।
यत्कन्यका पञ्चषवर्षकल्पा शिरीषपुष्पादपि पेशलाऽऽसीत् ॥ २८ ॥

लब्ध्वाग्रजस्यानुमतिं समग्रां विवाहयोगाय कुलद्वयस्य ।
वत्सां तदीयां स्वसुताय रेणुदेवी वधूमाशु विनिश्चिकाय ॥ २९ ॥

स आसनग्रामटिकां प्रतस्थे नारायणश्चाप्तजनेन सार्धम् ।
प्राप्तेऽत्र तस्मिन् श्वशुरो विधिज्ञो वाङ्निश्चयाख्यं विधिमन्वतिष्ठत् ॥ ३० ॥

अस्तङ्गते तीक्ष्णकरे मुहूर्ते शुभे तिथौ फाल्गुनशुद्धपक्षे ।
वरस्य यात्रा करदीपभाभिः साडम्बरा मञ्जुलवाद्यनादा ॥ ३१ ॥

प्रकल्पितादालयतः प्रवृत्ता शनैः शनै राजपथे पुरस्य ।
सुगन्धपुष्पैर्निचितं वितानैर्वृतं कुमार्या गृहमाससाद ॥ ३२ ॥

प्रक्षालिताङ्घ्रिर्वनिताभिरर्घ्यैर्नारायणोऽयात्पटमण्डपं यत् ।
आमन्त्रितेनाप्तजनेन पूर्णमौत्सुक्यभाजा वरदर्शनेऽभूत् ॥ ३३ ॥

अधिष्ठितोद्वाहसुवर्णपीठावप्राप्ततारुण्यदशौ कुमारौ ।
विधिं व्यधत्तां गुरुणोपदिष्टं वैवाहिकं दैवतपूजनादिम् ॥ ३४ ॥

स्रगावलीशोभितयोर्धृतेऽन्तरे द्विजैः सितान्तःपट एतयोः शुभे ।
प्रगातुमारभ्यत मङ्गलाष्टकं किरन्ति लाजाः किल यावदङ्गनाः ॥ ३५ ॥

अलक्षितस्तावदशेषबान्धवैर्विवाहपीठान्निभृतं वरोऽसरत् ।
अदृश्य आसीज्जनसङ्कुले स्थले क्षणात्तस्मिन्स्वपुरं पलायितः ॥ ३६ ॥

अंशः स साक्षान्मरुदात्मजस्य धावन् सवेगं मरुतो जवेन ।
अश्वत्थवृक्षं पथि चावलोक्य तत्कोटरेऽवस्थितवान् निलीनः ॥ ३७ ॥

समाश्रितो द्वित्रदिनानि वृक्षं स कान्दिशीको विगताध्वखेदः ।
प्रागेव सूर्योदयतोऽप्रमत्तः प्रमोदतः पञ्चवटीं प्रतस्थे ॥ ३८ ॥

विलक्षणेनास्य विचेष्टितेन बभूव कन्यावरपक्षयोर्यः ।
उपप्लवस्तत्समये प्रवक्तुं सविस्तरं तं प्रभवेन्नु कोऽद्य ॥ ३९ ॥

कर्तव्यमूढा जननी रुरोद तदग्रजो व्याकुलमानसोऽभूत् ।
हा हेत्यवोचन् सुहृदो विषण्णा द्विजास्तटस्था अवतस्थिरे च ॥ ४० ॥

केचित्सखायः किल विप्लवेऽस्मिन् बालं वरं मार्गयितुं प्रवृत्ताः ।
द्वित्रान् विभागान् विदधे बटूनां तान् प्राहिणोच्चाप्तजनः समन्तात् ॥ ४१ ॥

केचित्प्रचेलुः प्रति देवगेहं तटं तटिन्याः प्रययुः परे च ।
जग्मुश्च शैलं प्रति केचिदन्ये धीरा अरण्यं च जगाहिरेऽपि ॥ ४२ ॥

नातर्कयत्कोऽपि पलायितस्य प्रागेव सङ्कल्पितमन्यमार्गम् ।
नावं विना सन्तरणं पयोधेर्हनूमतोऽन्यश्चतुरो न वेत्ति ॥ ४३ ॥

ततः कुमारं मिलितेषु कश्चित्कन्याप्रदानाय पिता ववार ।
संस्थाप्य तं चाभिमुखं कुमार्या वैवाहिकं कर्म समन्वतिष्ठत् ॥ ४४ ॥

गवेषणेऽलं विफले वरस्य पलायमानस्य विवाहपीठात् ।
प्रत्यागमेऽमुष्य निराशया सा विलुप्तसंज्ञेव बभूव माता ॥ ४५ ॥

भ्रान्तां नितान्तं परिदेवनेन ज्येष्ठात्मजोऽवोचत रेणुदेवीम् ।
मा धा विवाहेऽस्य मनस्त्वमित्थं मातर्मयाऽगादि हि पूर्वमेव ॥ ४६ ॥

मदीयवाचं त्वनपेक्ष्य हन्त कार्योन्मुखी त्वं समभूर्वृथैव ।
बटोर्विलोपोऽप्यतिशोचनीयः प्रागेव दैवेन हि कल्पितः स्यात् ॥ ४७ ॥

तन्मा शुचः श्रीरघुनन्दनस्तमहर्निशं रक्षति दीनबन्धुः ।
द्रक्ष्याम एनं नचिरादवश्यं सुतोऽभिधायेत्यनयत्पुरीं ताम् ॥ ४८ ॥

अथ स विहितादेशो मातुर्बटुः पटुवाङ्मतिः
समजनि सुखव्यावृत्तात्मा पुरश्चरणोन्मुखः ।
निखिलवसुधां मन्वानः स्वं कुटुम्बकमित्यहो
जगति महतामेषा रीतिश्चिरादपि विश्रुता ॥ ४९ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते विवाहपीठात्पलायनं नाम चतुर्थः सर्गः ।

"श्रीराम जय राम जय जय राम"

# पञ्चमः सर्गः ।

यमेव सत्यवचनं महापुरुषलक्षणम् ।
स्तुवन्ति मुनयो धीरास्तं राममहमाश्रये ॥ ५ ॥

कवीतरेण ।

यथोक्तपूर्वं सपदि प्रभाते निःसृत्य वृक्षात्प्रययौ कुमारः ।
वर्त्मानुसारेण च पञ्चवल्या दीर्घाध्वखिन्नः पुरमाससाद ॥ १ ॥

गोदा महाराष्ट्रललामभूता श्रीत्र्यम्बकक्षेत्रसमुद्गमा या ।
क्रोशानितः पञ्चशतं स्रवन्ती जवेन संयाति तरङ्गिणीशम् ॥ २ ॥

विलोक्य यां रम्यतरप्रवाहां बभूवतुर्दाशरथी प्रसन्नौ ।
स्थलेऽभिरामे रचयांबभूव रामानुजः शोभनपर्णशालाम् ॥ ३ ॥

यस्याः स्रवन्त्या विजहार तीरे निरन्तरं पुष्पितकाननेषु ।
भूयिष्ठसुस्वादुफलद्रुमेषु रामः सभार्यावरजः प्रमोदात् ॥ ४ ॥

यस्यास्तटस्थां पुरमध्युवास ज्ञानेश्वरो योऽत्र निबध्य भक्त्या ।
ज्ञानेश्वरीनाम निबन्धरत्नं समार्पयच्छ्रीगरुडध्वजाय ॥ ५ ॥

पुराविदः प्राहुरयं महर्षिर्यस्यास्तटे प्राक् श्रुतिपारदृश्वा ।
ऋचश्च काश्चिन्महिषं सलीलमपीपठत्सस्वरमेकदेति ॥ ६ ॥

प्राप्तः स तत्स्रोतसि पूतनीरे कृताभिषेको विगताध्वखेदः ।
सीतापतेर्मन्दिरमेष गत्वा युवात्र साष्टाङ्गनतिं चकार ॥ ७ ॥

आसीच्चिरात्पञ्चवटीसमीपं ग्रामोऽश्रुतष्टाकलिनामधेयः ।
यत्रापगा विन्दति नन्दिनीति गोदावरीसङ्गमतः शुभाख्याम् ॥ ८ ॥

नद्योस्तयोः संगमसंनिकर्षे नारायणष्टाकलितो न दूरम् ।
यदृच्छया वर्त्मनि वीक्ष्य काञ्चिद् दरीं मुदा तत्र चकार वासम् ॥ ९ ॥

अपास्य वैवाहिकमम्बरं स प्रस्वा निबद्धाङ्गदकुण्डलं च ।
कौपीनमेव प्रतिपद्य धीरः सोऽत्र प्रविष्टश्चरितं मुनीनाम् ॥ १० ॥

प्रेम्णा जनन्या बहुलालितो यः सुस्वादुनान्नेन च पोषिताङ्गः ।
योऽशेत तल्पेऽद्य स कन्दरस्योपलोपधानो भुवि संविवेश ॥ ११ ॥

तरङ्गिणीवायुतरुद्विजास्तं सिषेविरे बालमनेकधैव ।
अच्छोदकैः स्वैः सुमनोरजोभिः सुच्छायया मञ्जुलकूजनैश्च ॥ १२ ॥

तमोमयेऽस्मिन् वनकन्दरे श्रीरघुप्रदीपोज्ज्वलितान्तराले ।
आद्वादशाब्दं चरितुं तपांसि मनः कुमारः सुदृढं बबन्ध ॥ १३ ॥

विहङ्गगानैर्विदितारुणोदये समुत्थितो बालदिवाकरद्युतिः ।
विधाय तत्कालविधिं स नन्दिनीसमागतां गौतमनन्दिनीं ययौ ॥ १४ ॥

कृताभिषेको रुचिराम्भसि प्रगे समाप्य संध्यादिविधिं स तस्थौ ।
वलग्नदघ्नोदकसंगमे चिरं खमध्यमारोहति यावदर्यमा ॥ १५ ॥

एकेन पादेन हि तिष्ठतोदे निमीलिताक्षेण समाहितेन ।
श्रीराममन्त्रं प्रथमं जपित्वा गायत्र्यजापीह सहस्रवारम् ॥ १६ ॥

विरम्य पश्चाज्जपतस्तपोनिधिर्ययौ स भिक्षान्नमुपार्जितुं पुरम् ।
अदृष्टपूर्वोऽपि पुरन्ध्रिभिर्युवा समादृतस्ताभिरभूद् गृहे गृहे ॥ १७ ॥

कौपीनसंशोभिनमोजसाढ्यं नैसर्गिकोदारमुखच्छविं च ।
स्पर्धाकुलाः प्रत्यहमङ्गनास्तं सिषेविरे मिष्टतरान्नदानैः ॥ १८ ॥

अभिख्यया तस्य कयापि तुष्टा गोपा युवत्यः स्थविराश्च तत्र ।
क्षीरेण पुष्पैस्तदभीष्टकार्यं आशीर्वचोभिश्च तमभ्यनन्दन् ॥ १९ ॥

समर्प्य भैक्ष्यात्प्रभवे निवेद्यं भुङ्क्ते स्म पश्चादवशिष्टमेषः ।
कुमारयोगी विधिमन्वतिष्ठत्सन्दर्शितं पूर्वमहर्षिभिः सः ॥ २० ॥

अथापराह्णे विदुषां समीपे पिबन्मुदा काव्यरसं कुमारः ।
विपश्चितां वादविचारणाभिरुत्तेजयामास च शेमुषीं स्वाम् ॥ २१ ॥

अध्यापितो वेदविदां वरेण्यैः क्रमेण विद्याः स चतुर्दशापि ।
देवप्रसादाच्च निजोद्यमेन बभूव पश्चाच्छ्रुतिपारगोऽपि ॥ २२ ॥

रात्रौ स रामायतने पुरस्थे क्वचित्कथा भागवतीर्निशाम्यन् ।
क्वचिन्मनोज्ञं हरिकीर्तनं च निनाय कालं सुखमानिशीथम् ॥ २३ ॥

इत्थं व्यतीयुः शरदोऽस्य तिस्रस्तीव्रं बटोराचरतस्तपस्याम् ।
भेजेऽवराङ्गं कटिदघ्ननीरे दष्टं झषैः पाण्डुरतामसुष्य ॥ २४ ॥

अथैकदा दाशरथिर्गुहायां प्रादुर्भवन्नस्य पुरः प्रसन्नः ।
प्रीतोऽस्मि भक्त्या तव रामदासेत्युक्त्वा प्रियां वाचममुं तिरोऽभूत् ॥२५॥

जनस्तदारभ्य तपस्विवर्यं श्रीरामदासेति सदा जुहाव ।
पश्चात्स्वलोकोत्तरकर्मशक्त्या समर्थनाम्ना स च विश्रुतोऽभूत् ॥ २६ ॥

*    *    *    *    *

कश्चिद् द्विजस्तत्समये समृद्धः सन्तानहीनोऽध्यवसत्सभार्यः ।
किञ्चित्पुरं टाकलिपल्लितोऽर्धक्रोशे विदूरं दशपञ्चकाख्यम् ॥ २७ ॥

स यौवनेऽथ क्षयरोगजीर्णः कृतोपचारोऽपि चिरं भिषग्भिः ।
देहेन सन्तर्पयितुं निजेन पितॄनिव स्वान् दिवमारुरोह ॥ २८ ॥

तद्देहिनी सर्वगुणोपपन्ना पत्युर्विनाशेन विलुप्तभाग्या ।
आरोढुकामाऽस्य चितां श्मशानं प्रेतेन सार्धं रुदती जगाम ॥ २९ ॥

साध्व्या लसत्कुङ्कुमभालया सा परेतयात्रा ह्यनुगम्यमाना ।
पुरं प्रयान्ती प्रति नासिकाख्यं चिरेण नद्यास्तटमाससाद ॥ ३० ॥

निजाह्निकं तीव्रतपः समाप्य प्रशान्तचेतास्तटिनीतटस्थः ।
क्षणेऽथ तस्मिन् ददृशे मुनीन्द्रः श्रीरामदासोऽत्र समादधानः ॥ ३१ ॥

तमुज्ज्वलन्तं किल दिव्यकान्त्या विलोक्य तस्यानुमतिं लषन्ती ।
भर्तुश्चितां प्रागधिरोहणात्सा कृताञ्जलिर्योगिनमाजगाम ॥ ३२ ॥

तत्कङ्कणानां रणितं निशम्य दृष्ट्वा स तत्कुङ्कुमलिप्तभालम् ।
अखण्डसौभाग्यवती भवाष्टपुत्रीति तस्यै प्रददौ शुभाशीः ॥ ३३ ॥

इहैतदाशीर्वचनं महात्मञ् जन्मान्तरे वा सफलीभवेत्किम् ।
सप्रश्रयं विस्मयसस्मयास्या सा बान्धवानां पुरतोऽन्वयुङ्क्त ॥ ३४ ॥

अनेन तस्या वचसा समर्थस्तां विस्मयादैक्षत यावदीषत् ।
न्यवेदि तावत्तरुणस्य मृत्योर्वार्ताऽखिलाऽस्मा अतिशोचनीया ॥ ३५ ॥

पत्या सहेयं त्रिदिवं यियासुः साध्वीति तद्बन्धुजनान्निशम्य ।
शोकाकुलां तां सुमुखीं च पश्यन् बभूव सम्भ्रान्त इव व्रतीन्द्रः ॥ ३६ ॥

अथ मुनिवरो ध्यायं ध्यायं प्रभुं समबोधयत्
प्रिय रघुपते साशीर्वाङ्मन्मुखात्सहसोद्गता ।
मम तु वचसः साफल्यं त्वां विना नहि सेत्स्यति
प्रथमसलिलासारं हित्वा न सस्यसमृद्धता ॥ ३७ ॥

कुहचिदपि मे नैष्फल्यं वाक् शुभापि भजेद्यदि
कथमिह तदा श्रद्धां चायं जनो जनयेज्जने ।
न किमपि तवासाध्यं पृथ्व्यामकिञ्चनवत्सल
द्रुतमिह वचस्त्वद्भक्तस्य प्रभो कुरु सूनृतम् ॥ ३८ ॥

इत्येवमभ्यर्थ्य मुनिः स्वदेवमनन्यभावेन निविष्टचेताः ।
आनीयतामत्र पतिर्युवत्या इत्यादिदेशाप्तजनान् परासोः ॥ ३९ ॥

अथान्तिकस्थापितमात्मनस्तद्देहं परेतस्य मुनिर्निरीक्ष्य ।
जलेन गोदासरितोऽभिषिञ्चन्नुत्तिष्ठ तातेति मृतं जगाद ॥ ४० ॥

यावत्कटाशायिनमादिशत्तं प्रेतं व्रती तावदहो सुषुप्तेः ।
यथा प्रबुद्धः सहसोपविष्टः श्रीराम रामेति वदन् सजीवः ॥ ४१ ॥

अत्यद्भुतं वृत्तमवेक्षितुं तत्सहस्रशो रोधसि निर्झरिण्याः ।
पौराः समीयुर्व्रतिनः प्रभावे लोकोत्तरे प्रत्ययमापुवंश्च ॥ ४२ ॥

उज्जीवनेनाथ पुनः स्वभर्तुः कृतज्ञताभारनता प्रहृष्टा ।
पदोः समर्थस्य निपत्य साध्वी प्राक्षालयत्तौ नयनाम्बुवृष्ट्या ॥ ४३ ॥

तां पुण्यभाक् प्राह मुनिः स भद्रे सुखेन पत्या सह गच्छ गेहम् ।
भवाष्टपुत्रीति मयोक्तमादौ भूयो ब्रुवे विन्द सुतान् दशेति ॥ ४४ ॥

पश्चान्नदीं सा युवती जगाहे प्रियेण सार्धं तदनन्तरं च ।
श्रीरामदासस्य निपीड्य पादौ कृताञ्जलिर्जोषमवस्थितासीत् ॥ ४५ ॥

ततस्तदाशीर्वचसाऽऽप्तलोकः प्रहृष्टचेता अभिवर्धमानः ।
शनैर्नवोढाविव दम्पती तौ गायंश्च नृत्यन् स्वपुरं निनाय ॥ ४६ ॥

चमत्कृतो ग्रामजनो दिनेऽस्मिन् दण्डप्रणामं व्रतिने व्यधात्सः ।
ततः प्रभूतस्तुतिभिः प्रशस्य प्राह स भूयो नतमौलिरेनम् ॥ ४७ ॥

त्वं कोऽपि देवोऽसि धरावतीर्णो नास्त्यत्र सन्देहलवो महात्मन् ।
अगाधहेतुः परमात्मनो यन्निजांशयुक्तं ननु सृष्टवांस्त्वाम् ॥ ४८ ॥

श्रुत्वैतदात्मस्तवनं समर्थस्तान्निःस्पृहः प्रत्यवदद्विनम्रः ।
महीसुरा यूयमतः समर्थाः कर्माणि लोका अनुकुर्वते वः ॥ ४९ ॥

आर्याः प्रसादात्कुलदेवतायाः किमप्यसाध्यं भुवि नेति वित्त ।
दासोऽस्मि युष्माकमिति ब्रुवाणो दण्डप्रणामं व्यदधात्समर्थः ॥ ५० ॥

सूर्येऽस्तगे स्वस्वगृहान् जगाम प्रोच्चैः स्तुवन् ग्रामजनः समर्थम् ।
पूताम्भसा सोऽपि कमण्डलुं स्वं सम्पूर्य वव्राज गुहां प्रदोषे ॥ ५१ ॥

दीर्घाध्वना तत्प्रभृति प्रयातौ नित्यं प्रहृष्टौ दशपञ्चकान्तौ ।
मुनेः कृतज्ञौ शुभदर्शनार्थं जायापती चक्रतुरात्मशुद्धिम् ॥ ५२ ॥

अब्दान्तरे सा तरुणस्य भार्या प्रसूतमात्रं सुतमिन्दुकान्तिम् ।
निधाय पादाम्बुजयोर्महर्षेः पुरोऽस्य साष्टाङ्गनतिं चकार ॥ ५३ ॥

जगाद तां सोऽप्यभिनन्द्य जातस्त्वय्यात्मजो दाशरथेः प्रसादात् ।
मान्यो जनो नन्दतु नन्दनेन नन्दीश्वरेणेव नवेन्दुमौलिः ॥ ५४ ॥

तुष्टाऽऽह साऽऽशीर्वचसा महर्षेर्मदीयपुत्रं भवदङ्घ्रिमूले ।
समर्पयाम्यत्र मुदैव बालं स्वीकर्तुमर्हन्ति भवन्त एनम् ॥ ५५ ॥

तां प्रत्यवादीदथ रामदासो वनौकसः किं मम बालकेन ।
संवर्धनीयः पितुरालयेऽसौ न रोहतीन्दीवरमद्रिकुक्षौ ॥ ५६ ॥

निराकृतेऽस्मिन्विषयेऽथ तेन सुतार्पणौत्सुक्यपरौ हि तस्मै ।
अभ्यर्थनाया न विरेमतुस्तावन्ते समर्थोऽनुमतिं ददौ च ॥ ५७ ॥

ओमित्युदीर्यार्भकमाददेऽसौ तमुद्भवेति प्रणयाज्जुहाव ।
बालोऽयमस्योपनयप्रसङ्ग आनीयतामित्यशिषज्जनित्रीम् ॥ ५८ ॥

सुरक्षितः सन् शिशुरेष यत्नैरुपात्तबालोचितशिक्षणश्च ।
अष्टाब्दकल्पः सुदिने पितृभ्यां निन्ये तटस्थं मुनिमापगायाः ॥ ५९ ॥

पुत्रीकृतस्योपनयक्रियां स्वहस्तेन निर्वर्त्य स रामदासः ।
प्रदत्तदीक्षं तदनु क्रमेण तं गौरवेण स्वगुहामनैषीत् ॥ ६० ॥

प्रासूत पुत्रान्नव तस्य माता गिरं समर्थस्य समर्थयन्ती ।
पश्चात्कुलं तद्दशपुत्र इत्याख्ययाऽभवद्विश्रुतमेव पुर्याम् ॥ ६१ ॥

सोऽयं तदारभ्य किलोद्धवाख्यः प्रह्लादकल्पः परमेशनिष्ठः ।
नातीतबाल्योऽपि गुरोः पदाब्जमूले गुहां तां सुखमध्युवास ॥ ६२ ॥

शृण्वन्नजस्रं गिरमत्युदारां पश्यंस्तपस्यां च गुरोः सुतीव्राम् ।
किमत्र चित्रं यदि शिष्यवर्गे श्रेष्ठः समर्थस्य युवा बभूव ॥ ६३ ॥

विश्लिष्टः परभृतवत्स्वमातृपक्षाद्
बाल्याद्यः श्रुतिपठनैः सुपावितात्मा ।
संशुद्धो दृढनियमैरुवास दर्या-
माजीवं सह मुनिना स उद्धवाख्यः ॥ ६४ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते मृतोज्जीवनो नाम पञ्चमः सर्गः ।
"श्रीराम जय राम जय जय राम"



## षष्ठः सर्गः ।

रावणो येन समरे सानुजः सकुलो हतः ।
स रामोऽस्माकमखिलविपद्विद्रावणो भवेत् ॥ ६ ॥

कवीतरेण ।

अनुभवात्प्रवदन्ति पुराविदो यदसकृत् पुरतो हि महात्मनाम् ।
निशि दिवाप्यथवाविरभूत्पुरा निगदितुं सह तैः कुलदेवता ॥ १ ॥

निवसतोऽस्य हि पञ्चवटीपुरे रघुपतिः स्वयमेव समारतिः ।
असकृदाविरभूत्पुरतो मुनेः समदिशत्प्रणयाद्यमिनं यथा ॥ २ ॥

अयि मुने चिरमध्युषितं त्वया स्थलमिदं तदितो व्रज दक्षिणाम् ।
दिशमथाच्युतभक्तिपुरःसरं कुरु जनस्य समुन्नमनं ततः ॥ ३ ॥

स च निशम्य गिरं मधुरां प्रभोः प्रतिवचो निजगाद जितेन्द्रियः ।
इह मया समुपाक्रमि यत्तपस्तदवसाय पुरान्तरमेष्यते ॥ ४ ॥

अवसिते शरदां त्रिचतुष्टये रघुपतिः समरुत्तनुजः पुनः ।
स्वयमुपस्थितवानपरोक्षतः कथयति स्म कथां मुनये यथा ॥ ५ ॥

अजनि पूर्वमितः शरदां नवद्वितयतः शिवनामकपूरुषः ।
व्रजितुमर्हसि वत्सल दक्षिणां दिशममुष्य विधेहि सहायताम् ॥ ६ ॥

धरणिभारकरं समुपार्जितं बहुबलं यवनैर्विजिगीषुभिः ।
लघु तदस्तमयं व्रजतु त्विषा नरपतेश्च रिपुः स विनश्यतु ॥ ७ ॥

तदनु धर्मदृढीकरणाद् द्युतिर्ज्वलतु नास्तिकचेतसि धार्मिकी ।
उपचितैस्तव वाङ्मयरश्मिभिः कुरु विपत्तमसो जनमोचनम् ॥ ८ ॥

स च कृताञ्जलिरच्युतमब्रवीद्यदिह मन्त्रपुरश्चरणं मम ।
तदचिरादवसानमिहैष्यति त्वदुदितं च तदा विदधाम्यहम् ॥ ९ ॥

रघुपतिर्मुनिमोमिति तं ब्रुवन्ननिलसूनुसखोऽथ तिरोऽभवत् ।
अविरतं च पुरश्चरणव्रतं प्रववृते स समापयितुं मुनिः ॥ १० ॥

* * * * *

तदनु राघवजन्ममहोत्सवे प्रचलति प्रभुसद्ममहाङ्गणे ।
जनमुदे हरिकीर्तनमाह्निकं भगवतोऽत्र कथाभिरनुष्ठितम् ॥ ११ ॥

प्रतिदिनं स कथाश्रवणोत्सुको धृतपटच्चरखण्ड उपासकः ।
पुरजनैर्ददृशेऽत्र पिबन् कथारसमिव भ्रमरः कुसुमासवम् ॥ १२ ॥

अथ कदाचिदमुं समुपस्थितः पवनजः सहसा निजगाद च ।
मुखसरोरुहतोऽद्य सखे तव प्रवचनश्रवणोत्सुक आगमम् ॥ १३ ॥

अभिहितं व्रतिना विनयान्न मे प्रभुकथाकथने किल पाटवम् ।
मम भवेयुरिह स्खलितान्यलं ननु लभेय तदाधिकलाघवम् ॥ १४ ॥

प्रियसखे कृतमत्र भिया कथाप्रवचने हि सदास्मि तवोपकृत् ।
प्रवदतीति समीरणजेऽब्रवीत्प्रभुकथां कथयिष्य इति व्रती ॥ १५ ॥

तदनु देवगृहेऽनुमतिं मुदा तदधिपाददधिगम्य हरेः कथाम् ।
कथयितुं मुनिरारभते यदाऽनिलसुतोऽनुजगाम तदेह तम् ॥ १६ ॥

स हनुमान् बटुवेषधरः क्षितौ मुनिवरस्य समीपमुपाविशत् ।
रघुवरस्य तदीयमुखात्कथाश्रवणतो मुदितश्च बभौ भृशम् ॥ १७ ॥

हरिकथाकथने हनुमान्दशाननवने मिथिलाधिपनन्दिनीम् ।
क्षितिरुहाग्रगतो विपदाकुलामपि विशुद्धतमां समवैक्षत ॥ १८ ॥

इति कथांशमिमं करुणामयं कथयति प्रयतात्मनि योगिनि ।
अनुयुनक्ति बटुः स समीपतः स्फुटगिरा भयवर्जितया यथा ॥ १९ ॥

सुमनसः कपिसंश्रितभूरुहे किमभवन् धवला उत लोहिताः ।
इति वदन्तममुं न हि लोहिता मुनिवरोऽभ्यदधाद्धवला इति ॥ २० ॥

नहि सिता अभवन् खलु ताः परं रुचिरबालरविच्छविपिञ्जराः ।
इति वदन् स च माणवकोऽकरोत्सततवाक्कलहं मुनिना सह ॥ २१ ॥

हरिकथाकथकेन बटोर्वृथा कलहतो विरसीकृतमानसः ।
तदविनीतगिरा च सुविस्मितः प्रतिरुरुत्सुरुवाच सभाजनः ॥ २२ ॥

अयि बटो निजवाक्पटुतोत्कटप्रकटनाय कुतः कुतुकी भवान् ।
विवदते न कदापि विवेकवान् प्रवचनाधिकृते दधदादरम् ॥ २३ ॥

अलमहेतुकवाक्समरेण ते शृणु कथामवलम्ब्य तु मौनिताम् ।
सदसि चेद्धि जनो मुखरीभवेदपसरेत्कथको निरुपायतः ॥ २४ ॥

अपि न वेत्सि बटो यदिमाः कथा निगदिताः सुपुरातनकालतः ।
प्रवचनं कथके बहुविश्वसन्नवदधीत जनो ननु नीरवम् ॥ २५ ॥

इति निशम्य बटोरथ निन्दनां स कथकः सपदि न्यरुणज्जनान् ।
पुनरुवाच स ता धवला इति ध्रुवमहं पुनरेव वदामि ते ॥ २६ ॥

तदनु रामकथां स समापयन्मुनिकुमार उपक्रमशः शुभाम् ।
प्रवचनोत्तरमागतमालयं तमनुगम्य बभाण च मारुतिः ॥ २७ ॥

अयि सखे शृणु मे वचनं पुरा दशमुखोपवनस्य महीरुहे ।
कुसुमपुञ्जमपश्यमपाण्डुरं तदपि किं धवलं वदसि ध्रुवम् ॥ २८ ॥

दशमुखस्य महानगरीमहं प्रतिगमिष्य इतः सुरवर्त्मना ।
अयि मया सह चेत्समुपैष्यसि त्वमवलोकयितासि सुमव्रजम् ॥ २९ ॥

प्रवदतीति मुहुः पवनात्मजे मुनिरुवाच चिरात्त्वमसि प्रभो ।
हरिकथां नियमेन तथार्चनं रघुपतेः क्रियतामिति शिष्टवान् ॥ ३० ॥

दशशिरोनगरीगमनं कथं मम भवेदुपरोधमृते विधेः ।
नियमभङ्ग इतो नहि चेद्भवेत्तदहमस्मि तवात्र वशंवदः ॥ ३१ ॥

तव वचः खलु साधु विधीयतां रघुपतेर्नियमेन सभाजनम् ।
अहमुपैमि सुमानि समाहरन्निति मरुत्तनयोऽन्तरितोऽभवत् ॥ ३२ ॥

जन्मनो रघुपतेर्महोत्सवः पर्यवास्यत यथाविधि क्रमात् ।
द्वादशाब्दसमयान्त आगतस्तस्य कृच्छ्रतपसो मुनेरपि ॥ ३३ ॥

भूय आविरभवत्पुरो मुने राघवः सहचरेण चाब्रवीत् ।
पर्यवस्यति किलाद्य वत्स ते दीर्घतीव्रतपसोऽवधिः शुभः ॥ ३४ ॥

याहि तत्सपदि दक्षिणां दिशामुन्नतिं च नय नास्तिकं जनम् ।
प्रोक्त इत्थमधिदैवतेन स प्राञ्जलिर्नतशिरा अभाषत ॥ ३५ ॥

आज्ञया भगवतः समीहते सेवकोऽयमटितुं महीतले ।
शासनं च परिपालयिष्यते पूजनीयमिदमाशु ते मया ॥ ३६ ॥

ओमिति प्रतिगिरानुमत्य तत्प्रार्थितं च मुनये प्रदाय सः ।
अम्बरं च तुलसीस्रजं प्रभुश्चाञ्जनासुतसखस्तिरोदधे ॥ ३७ ॥

अथ रघुपतेः सम्प्राप्याशीस्सनाथमनुग्रहं
धरणिमभितो यातुं वर्णी बभूव सुसज्जितः ।
अनुजिगमिषुं चान्तेवासं कुमारकमुद्धवं
कथमपि समाश्वास्य श्रीमान्मुनिर्व्यसृजद् गुहाम् ॥ ३८ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते समीरसुतसंवादो नाम षष्ठः सर्गः ।

"श्रीराम जय राम जय जय राम"



# सप्तमः सर्गः ।

मन्यन्ते शासनं यस्य मूर्ध्नि सर्वे सुरासुराः ।
स राजराजो जयति रामः सत्यपराक्रमः ॥ ७ ॥

कवीतरेण

अथ स्तुवन् भक्तिपरः परेशं कृताप्लवो निर्झरिणीजलेषु ।
समाप्तसंध्यश्च पुरात्प्रतस्थे धराटनार्थं मुनिरामदासः ॥ १ ॥

काषायकौपीनसुपीनवर्चाः स गोफणालम्बितपश्चिमाङ्गः ।
विलोक्य नाशं पथि पादचारी पुरे पुरे दूनमना बभूव ॥ २ ॥

नाकर्णि देवायतनेषु घण्टानादो न संध्यार्चनवाद्यघोषः ।
प्रकम्पमाना यवनोग्रखड्गाद्भक्ताश्च देवालयतो विलीनाः ॥ ३ ॥

यस्मिन् समाकर्णि पुरा मठेऽलं प्रोच्चैर्व्रतीनां श्रुतिपाठघोषः ।
निश्शब्दता तत्र यथा श्मशाने विषण्णभावं जनयांबभूव ॥ ४ ॥

विलुण्ठ्य रत्नानि सुरालयेभ्यस्ततः सुवर्णप्रतिमाश्च हृत्वा ।
व्यनाशयंस्ता यवना वितेनुर्देवालयान् हा मसजीदरूपान् ॥ ५ ॥

योषाः कुलीना अपहृत्य दुष्टा म्लेच्छा हठात्ताः परिणिन्युरार्ताः ।
हत्वा रुरुत्सुं क्वचिदासवर्गं वीथ्यां ववर्षू रुधिराम्बुधाराः ॥ ६ ॥

प्रदह्य पल्लीर्ज्वलताऽनलेन व्यधायि मत्तैर्यवनैर्विनाशः ।
निर्वासितानां वनिताऽर्भकाणामश्रावि हन्त क्वचिदार्तनादः ॥ ७ ॥

विध्वंसवृत्तं पथि रामदासं न्यवेदयन् व्याकुलघोषवृद्धाः ।
निशम्य दुःखाकुलमानसः स स्वधर्मसंस्थापननिश्चयोऽभूत् ॥ ८ ॥

अथैकदा दीर्घमटन्नवन्यां वाराणसीं प्राप पुरीं स सायम् ।
स्नात्वा जले पुण्यतमे द्युनद्याः संध्याविधिं साधु चकार साधुः ॥ ९ ॥

अथात्र सीतापतिदर्शनार्थी विश्वेश्वरस्यायतनं जगाम ।
संध्यार्चनं यत्र मृदङ्गघण्टाशङ्खादिवाद्यैर्निरवर्ति विप्रैः ॥ १० ॥

क्रमात्समर्थः प्रविविक्षुरन्तर्द्वारे निरुद्धो बहिरेव तस्थौ ।
तं देवलाश्श्मश्रुयुतं व्यजानन् वैदेशिकं म्लेच्छपुरोधसं वा ॥ ११ ॥

द्वारात् परावृत्य तरोरधोऽसौ यावन्निषण्णः स्थिरशान्तचेताः ।
अदृश्यतां लिङ्गमियाय तावच्छशाङ्कमौलेः सहसैव तत्र ॥ १२ ॥

अपूर्ववृत्तेन च तेन भक्ताः सम्भ्रान्तचित्ता झटिति व्यजानन् ।
यत्साधुवृत्तेरपमानतोऽयं प्रभुप्रकोपो ध्रुवमत्र जातः ॥ १३ ॥

आलम्ब्य मौनं धरणीसुरेशा निर्गत्य देवालयतो बहिस्ते ।
उपेत्य नम्रं मुनिरामदासं शिरोनिबद्धाञ्जलयोऽभ्यधुस्तम् ॥ १४ ॥

अजानता हन्त तवानुभावं कृतः प्रमादोऽद्य महाञ् जनेन ।
अतोऽपराधं भगवन् क्षमस्व प्रविश्यतां मन्दिरमिन्दुमौलेः ॥ १५ ॥

प्रविष्टमात्रेऽथ तपस्विवर्ये तदालयं श्रीवृषभध्वजस्य ।
देदीप्यमानं पुनरेव लिङ्गं जनस्य दृग्गोचरतां जगाम ॥ १६ ॥

हनूमतो घट्ट इति प्रसिद्धे बद्धादरो भूरि मरुत्सुते सन् ।
संस्थापयामास तदीयमूर्तिं भक्तिं जने चाप्युदपादयत्सः ॥ १७ ॥

स्थित्वा पुरे कञ्चन कालमस्मिन् देशान्तरं गन्तुमितः प्रतस्थे ।
यावत्स सम्प्राप पुरीमयोध्यां प्राचीनकालात्प्रथितां पृथिव्याम् ॥ १८ ॥

स्वदैवभूतस्य रघूत्तमस्य स्वपूर्वजैस्सादरमर्चितस्य ।
तां जन्मभूमिं स समीक्ष्य दूराद्रोमाञ्चिताङ्गः समभूत्समर्थः ॥ १९ ॥

अथ प्रतोलीषु चलन्नगर्याः पूतासु रामाङ्घ्रिरजोभिरादौ ।
सम्भावयन् राघवसंनिकर्षं कृतार्थमात्मानमसावमंस्त ॥ २० ॥

आत्मप्रभोर्दर्शननिर्वृतात्माऽनुभूय सत्सङ्गमदिव्यसौख्यम् ।
पुरात्प्रतस्थे मथुराप्रभासविन्दार्कवृन्दावनतीर्थसेवी ॥ २१ ॥

प्रतिस्थलं तत्तदभीष्टदेवं पूजार्हमाराध्य स रामदासः ।
सर्वत्र संस्थाप्य मठांश्च तत्र न्ययोजयद् विश्वसनीयशिष्यान् ॥ २२ ॥

उष्मागमे पश्चिमवारिराशिं नावा समुल्लङ्घ्य चिरप्रवासम् ।
समाप्य पाथोधिनिवेशरम्यं स द्वारकापत्तनमाससाद ॥ २३ ॥

अथात्र लब्ध्वा भगवन्मुकुन्दसन्दर्शनं चास्य विधाय पूजाम् ।
समुद्दिधीर्षन्ननुयायिवर्गं मूर्तिं मुनिः स्थापितवान्मुरारेः ॥ २४ ॥

श्रीद्वारकायां पुरि तीर्थयात्राविधिं समाप्याथ स रामदासः ।
पर्यट्य कश्मीरभुवं समग्रां समासदच्छ्रीनगरं मनोज्ञम् ॥ २५ ॥

आसीत्तदा सीखमतानुयायी श्रीनानकस्यानुचरोऽत्र योगी ।
विचिन्तयन् यः सततं परेशं सम्प्राप नाध्यात्मिकशान्तिसौख्यम् ॥ २६ ॥

विपश्चितो ये तमुपागमंस्तानुद्दिश्य वेदान्तनिगूढसारम् ।
प्रश्नानकार्षीद्विविधान् परं तद्व्याख्यानतोऽसौ समधत्त नैव ॥ २७ ॥

तावत्समर्थस्तमुपागमद्यो निमन्त्रितः सीखमताश्रितेन ।
महादरात्सोऽप्यनुयुक्त आसीज्जिज्ञासुनाऽऽम्नायरहस्यसारम् ॥ २८ ॥

स रामदासार्यवचःप्रकाशविशीर्णसन्देहतमा अतुष्यत् ।
प्रबोधिताम्नायरहस्यविज्ञः वैखानसः सौख्यमपूर्वमाप ॥ २९ ॥

अटन्मुनी रम्यतमे हिमाद्रौ केदारदर्शी बदरीनिवासी ।
समासदद् दुर्गमशृङ्गमद्रेर्यदध्यरोहन्मनुजो न पूर्वम् ॥ ३० ॥

हिमाद्रिदर्यां हिमशुभ्रमूर्तिं विलोकयन्नेष मरुत्सुतस्य ।
प्रेम्णा समर्थः समुपेत्य चैनां तुष्टाव भक्त्या रघुनाथदूतम् ॥ ३१ ॥

निकामशैत्यं विगणय्य दर्यास्तस्थौ विधूताशनपानचिन्तः ।
यदृच्छया सर्वमवाप्य योगी तत्रानयन्मासचतुष्टयं सः ॥ ३२ ॥

ततोऽनुमान्यानिलजं समर्थः सरोवरं मानसमध्यगच्छत् ।
तीर्थस्थलान्यध्वनि सेवमानः क्रमाज्जगन्नाथपुरीमियाय ॥ ३३ ॥

ये ये जनास्तं शरणं च जग्मुरनुग्रहं तेषु भृशं वितन्वन् ।
संवर्धयामास निजानुयायिव्रजस्य संख्यां नचिरान्मुनीन्द्रः ॥ ३४ ॥

अथोत्तरस्या हरितः प्रतस्थे दिशामवाचीं प्रति पादचारी ।
अनुव्रजन् तीरमपांपतेः स क्रमेण रामेश्वरमाससाद ॥ ३५ ॥

तत्राऽऽअनेयं नचिरात्प्रणम्य स्थलेतराणि प्रचचाल दृष्ट्वा ।
श्रीवेङ्कटेशाद्रिमुखानि पञ्च क्षेत्राणि किष्किन्धपुरं प्रपेदे ॥ ३६ ॥

ततश्च पम्पासरऋष्यमूकशैलादिदेशेषु सुतीर्थसेवी ।
संगृह्य शिष्यान्निरमापयत्स प्रतिस्थलं सुन्दररामधाम ॥ ३७ ॥

एवं सुदीर्घाध्वनि सञ्चरन् प्राक् सह्याद्रिमुल्लङ्घ्य समाप्तयात्रः ।
स द्वादशाब्दोत्तरमद्वितीयः प्रत्यागमत्पञ्चवटीं समर्थः ॥ ३८ ॥

गोदापगायां स कृतावगाहो रामालये प्रार्थयते स्म यावत् ।
तावत्प्रभुः प्रादुरभूद् ब्रुवाणः कृष्णातटं याहि विधेहि कार्यम् ॥ ३९ ॥

अथ निहितमौलिः पादाब्जे प्रभोर्न्यगदद् व्रती
प्रथममनुमान्योऽहं यातुं मदीयजनुर्भुवम् ।
भवतु भगवन् संयोगो मे पुनर्जननीपदो-
रिति तदनु तं ख्यात्वा रामस्तथेति तिरोदधे ॥ ४० ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते पृथ्वीपर्यटनं नाम सप्तमः सर्गः ।

"श्रीराम जय राम जय जय राम"



# अष्टमः सर्गः ।

जन्म यस्य रघोर्वंशे वसिष्ठो यस्य सद्गुरुः ।
स रामः पूर्णचन्द्राभवदनोऽवतु नः सदा ॥ ८ ॥

कवीतरेण ।

संमतिं रघुपतेरवाप्य स त्यक्तपञ्चवटिकोऽध्वना चलन् ।
आससाद नचिरेण पैठणं यत्र कानिचिदहानि नीतवान् ॥ १ ॥

तावदस्य जननी चिराद्धटोराविवाहदिवसाददर्शनात् ।
द्वादशद्वितयवत्सरेष्वपि प्रत्यहं व्यलपदात्मजं यथा ॥ २ ॥

मां विसृज्य सुतवत्सलां प्रसूं जात मे क्व गतवानसि क्षितौ ।
शंस बाहुयुगलेन वेष्टितुं त्वां कदा दयित शक्नुयामहम् ॥ ३ ॥

श्वः परश्व उत तद्दिनोत्तरं नूनमेष्यति सुतो ममेत्यहम् ।
त्वत्प्रतीक्षणपरा सहे शुचं दुःसहामपि च धारयाम्यसून् ॥ ४ ॥

इत्यसौ बहु विलप्य दुःखिता नीतवत्सरपरम्परा चिरात् ।
तं प्रतीक्ष्य तनुजं वृथाऽपतद्गाढशोकजलधौ निराशया ॥ ५ ॥

लोचनाम्बुझरवर्षणाद्दिवानक्तमन्धदृगभूत्तपस्विनी ।
वार्द्धकेन शिथिलाङ्गयष्टिरासज्जिता प्रवसनेऽमरावतीम् ॥ ६ ॥

तां विलोक्य जननीं शुचाकुलां ज्येष्ठ आह तनयो मृदुस्वरः ।
मातरेवमनुशोचनं भृशं नोचितं ह्यपरिहार्यवस्तुनि ॥ ७ ॥

स्मर्यते न किमिह त्वया चिरादेकनाथमुनिरब्रवीत्पुरा ।
यन्ममावरज एष भक्तिमान् कीर्तिमाप्स्यति निजौजसा भुवि ॥ ८ ॥

म्लेच्छनिर्दयविचेष्टिताकुलां राष्ट्रभूमिमविता निजां तथा ।
स्थापयिष्यति जने सनातनं धर्ममेष च पुनस्तवात्मजः ॥ ९ ॥

मन्यतां तदिह साधु साधुषु प्रत्ययो हि विपदत्ययक्षमः ।
क्वापि यत्र च भवेन्ममानुजो रक्षितोऽस्ति रघुनन्दनेन सः ॥ १० ॥

तन्निशम्य वदति स्म सा मया विस्मृतं न वचनं तपस्विनः ।
वत्सदर्शनमहोत्सुकं मनो बाढमेव मम हन्त ताम्यति ॥ ११ ॥

ज्येष्ठसूनुरवदच्छुचा कृतं रामचिन्तनपरायणा भव ।
श्रद्दधासि यदि रामनामनि प्राप्स्यते लघु तदा मनोरथः ॥ १२ ॥

आत्मजस्य वचनं विवेकिनः सा निशम्य लभते स्म धीरताम् ।
प्राप्य शान्तिमथ सा स्थिता सदा रामचिन्तननिमग्नमानसा ॥ १३ ॥

एत्य पैठणपुरीं परेशहृद् रामदास इह दीर्घयात्रिकः ।
एकनाथसुसमाधिसंनिधावन्वतिष्ठदथ कीर्तनं प्रभोः ॥ १४ ॥

भक्तिभावरसपूर्णतद्गिरा प्रेक्षकैरथ वशीकृतैर्भृशम् ।
एकनाथमुनिरागतः पुनः सोऽयमित्यभिहितं सविस्मयम् ॥ १५ ॥

पैठणे दधदुवास पादयोः पादुके करतले जपस्रजम् ।
गोफणां घनजटां च वल्कलं मेखलां गलशिरोऽङ्गमध्यके ॥ १६ ॥

एवमध्वनि विचित्रवेषभाक् तापसोऽयमवलोकितो यदा ।
सम्भ्रमात्पुरुषयोषिदर्भकाश्चक्रिरेऽस्य हि विडम्बनां तदा ॥ १७ ॥

एकदा मुनिरुपेतवान्नदीं दीनमानवहितैकदीक्षितः ।
यत्तटेऽथ ददृशेऽमुना महान् स्नास्यतां पुरनिवासिनां गणः ॥ १८ ॥

पृष्ठलम्बिवरगोफणं मुनिं तापसोचितकषायधारिणम् ।
वीक्ष्य कश्चन समूहतो द्विजोऽपृच्छदेनमथ सम्भ्रमाद्यथा ॥ १९ ॥

भो विचित्रपरिधानयुङ्मुने गोफणादिविपरीतवस्तुभाक् ।
कः समाश्रित इहाश्रमस्त्वया ब्रह्मचर्यमथवाऽन्तिमो वरः ॥ २० ॥

श्रीसमर्थ उचितोत्तरं ददौ भद्रपूरुष न कोऽपि वाऽऽश्रमः ।
आश्रितः किल मया तयोर्द्वयोर्ब्रह्मचर्यमुररीकृतं व्रतम् ॥ २१ ॥

तत्कुतो धरसि गोफणामिमां पृष्ट इत्यवददेष बाल्यतः ।
दासतां रघुपतेः समाश्रयन् स्वैरचार्यत इमां दधाम्यहम् ॥ २२ ॥

क्रीडनाय परपीडनाय वा धत्स इत्यभिहितोऽब्रवीन्मुनिः ।
ध्यानसाधनतया समादृता क्रीडने न रमते हि मादृशः ॥ २३ ॥

प्राह कश्चिदपरः स निन्दकः पश्य भो गगनचारिणीमिमाम् ।
पक्षिणीमयि जहि प्रयुङ्क्ष्व तां गोफणामिति जहास बालिशः ॥ २४ ॥

इत्थमेष पिशुनैः प्रणोदितस्तां शरव्यमकरोत्पतत्रिणीम् ।
ताडितोरसि च सा सुघूर्णिता निश्चला तदनु भूतलेऽपतत् ॥ २५ ॥

वीक्ष्य तां च विगतासुमण्डजां बालवृद्धतरुणाबलाजनैः ।
रामदासमभितः कृतं महत्सापवादतुमुलं भयानकम् ॥ २६ ॥

कश्चिदुद्धतयुवाऽब्रवीत्तदा सोपहासमयि धर्मकञ्चुकिन् ।
ब्रह्मचर्यमुररीकृतं त्वया व्याधवत्तु विदधेऽण्डजक्षतिः ॥ २७ ॥

किं कषायवसनेन कैतवात् किं जटाभिरथवा जपस्रजा ।
धर्मतत्त्वविपरीतकर्म चेत्तापसब्रुव करोषि घातुकम् ॥ २८ ॥

रामदास इममुक्तवान् भवच्छासनं किल मयानुवर्तितम् ।
क्रोशति स्म युगपज्जनस्तदा शिक्षितोऽपि कृपणोऽसि मूढधीः ॥ २९ ॥

यज्जनैरिह विनोदकामुकैर्व्याहृतं तदकृथा हि शब्दशः ।
तत्तवाद्य दुरितस्य निष्कृतिं त्वं यथाविधि विधातुमर्हसि ॥ ३० ॥

इत्थमेव किल तैर्महीसुरैरुच्चकैः कलकलो व्यधाय्यलम् ।
शान्तधीस्तु मुनिरभ्यधादिमान् बाढमेतदपि मान्यमस्ति मे ॥ ३१ ॥

कथ्यतां दुरितनिष्कृतेर्विधिः शास्त्रमान्य इति सौम्यभाषिणम् ।
तावदद्य कुरु केशमुण्डनं विप्रवृन्दमिति निर्दिदेश तम् ॥ ३२ ॥

श्मश्रुकूर्चकचमुण्डनः कृती स्नातपूत इव वाहिनीजले ।
धारयन्नवनिवीतमापिबत् पञ्चगव्यमपि भूसुराहृतम् ॥ ३३ ॥

अन्वयुङ्क्त स कृताञ्जलिर्द्विजान् ब्रूथ शुद्धिमहमद्य किं गतः ।
संप्रति त्वमसि मुक्तकश्मलः किं विशुद्धिकथयेति तेऽब्रुवन् ॥ ३४ ॥

सोऽन्वपृच्छदपि मान्यभूसुरास्तात्त्विकं यदि भवद्वचस्तदा ।
पत्रिणी न पुनरुत्थिता कुतः पापनिष्कृतिविधौ कृतेऽपि मे ॥ ३५ ॥

तेऽवदन्नपि न वेत्सि मन्दधीर्यन्न जीवति मृतः पुनर्भुवि ।
पापकर्मणि तु निष्कृतिं विना नान्यदेव हि विशुद्धिसाधनम् ॥ ३६ ॥

श्रीसमर्थ इति तानथाब्रवीन्निष्कृतिः स्मृतिभिरेव शिष्यते ।
संस्थितस्य न तु जीवनं पुनः निर्दिशन्ति किमिमाः शरीरिणः ॥ ३७ ॥

इत्युदीर्य मृतनीडजां क्षणाज्जीवयन्पुनरुवाच तां मुदा ।
याहि चारुमुखि नीडजे पुनः पूर्ववत्कुरु विहारमम्बरे ॥ ३८ ॥

प्रोक्तमात्र इह सा यथोचितास्फालितात्ममृदुपक्षयुग्मका ।
डिड्य आशु गगने सकूजितं स्वेच्छयेव च वियद्विहारिणी ॥ ३९ ॥

वीक्ष्य तं व्यतिकरं चमत्कृतं लोकवृन्दमिदमुन्नताननम् ।
स्तब्धलग्नमिव भूतले स्थितं बद्धदृष्टि डयमाननीडजे ॥ ४० ॥

अम्बरादथ जनोऽपनीतदृक् तत्र विस्मयभयाकुलान्तरः ।
वीक्षते स्म यमिनं जटायुतं श्मश्रुभाजमचलेक्षणो भृशम् ॥ ४१ ॥

व्याजहार च कृताञ्जलिर्मुनिं दिव्यशक्तिमपराधिनो वयम् ।
त्वत्प्रभावमविजानतामघं साधुवर्य कृपया क्षमस्व नः ॥ ४२ ॥

तेषां निशम्य वचनं किल रामदासः
साष्टाङ्गपातनतिरभ्यदधाद् विनीतः ।
जानीत भो द्विजवराः पुनरुत्थितेह
सा पक्षिणी रघुपतेर्न तु मे प्रभावात् ॥ ४३ ॥

स्रष्टेति वित्त जगतोऽधिपतिः समर्थो
नास्त्येव किञ्चिदपि तस्य विभोरसाध्यम् ।
इत्थं वचोऽथ समुदीर्य स गोफणां तां
भूमावपास्य झटिति प्रययौ स्ववासम् ॥ ४४ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते पक्षिणीप्राणप्रत्याहरणो नामाष्टमः सर्गः ।

"श्रीराम जय राम जय जय राम"



# नवमः सर्गः ।

यमिना शमिना नित्यं दमिना येन भूतले ।
धर्मराज्यं कृतं पूर्णं तस्मै रामाय ते नमः ॥ १ ॥

कवीतरेण ।

पक्षिणी यमपुरान्निवर्तितेति प्रकाममिह तैश्चमत्कृतैः ।
रामदासमुनिरक्षिगोचरो देवमूर्तिरिव कल्पितो जनैः ॥ १ ॥

आययौ शतसहस्रशो हरेः कीर्तनामृतपिपासया जनः ।
आचचाम मधुमाधुरीझरीं याऽस्य वक्त्रकमलादसुस्रवत् ॥ २ ॥

एकदाथ हरिकीर्तनं शुभं श्रोतुमाम्बडपुराद्यदृच्छया ।
एकनाथसुसमाधिसन्निधौ कश्चन द्विजवरः समाययौ ॥ ३ ॥

श्रीसमर्थमभिजानतामुना कीर्तनान्त उपगत्य भाषितम् ।
श्रेष्ठसंज्ञितमहाशयस्य भोस्तर्कये यदनुजो भवानिति ॥ ४ ॥

ओमिति प्रतिवचो ददे यदा रामदासमुनिनाब्रवीद् द्विजः ।
पायितोऽत्र भवताऽखिलो जनः कीर्तनामृतरसं सुखावहम् ॥ ५ ॥

दीर्घमेव भवतः प्रसूस्तु या दर्शनोत्सुकमना निरन्तरम् ।
स्यन्दमाननयनाम्बुभिः सदा साऽन्धदृष्टिरभवत्तपस्विनी ॥ ६ ॥

तत्सकृत्पुनरिमां सतीं भवान् स्वास्थ्यमानयतु दर्शनोत्सवात् ।
उक्त एवमवदन्मुनिर्ध्रुवं यास्यते सपदि मातुरन्तिकम् ॥ ७ ॥

जाम्भघोषमचिरात्तपोधनः प्राप्तवानविदितश्रमो मुदा ।
रामनाम परिघोषयंस्ततः प्राविशत्पितृगृहाङ्गणं पुनः ॥ ८ ॥

तन्निशम्य जननी गृहान्तरात्तापसोऽत्र परिसेव्यतामिति ।
आदिशन्निजवधूं बहिश्च सा भैक्ष्यपात्रकरपल्लवा ययौ ॥ ९ ॥

पादुकाक्षजपमालिकाजटाशोणिताम्बरधरोऽङ्गणान्मुनिः ।
द्रागलिन्दमधिरुह्य विस्मितां तामवोचत न भिक्षुकोऽस्म्यहम् ॥ १० ॥

शृण्वती स्वरमिमं प्रसूः स्खलद्वागुवाच मम नारुरत्र किम् ।
ओमिति प्रतिवदन् गृहान्तरं प्राविशद् द्रुतपदः स तापसः ॥ ११ ॥

तत्र मातृपदपद्मयोर्वशी भूतलेऽथ विनिपत्य भक्तितः ।
मौलिमाशु निदधौ सविस्मयं पश्यतः कुलवधूजनस्य सः ॥ १२ ॥

द्वादशाब्दितयवत्सरोत्तरं पुत्रसङ्गमसुखार्णवोर्मयः ।
मातृचेतसि समुत्थिता यथा रामलक्ष्मणवरप्रसूहृदोः ॥ १३ ॥

तज्जटायुतशिरस्तदाननं तत्सुबाहुयुगलं पुनः पुनः ।
प्रेमसंप्लुतमनाः परामृशन्त्याह सा स तनयं तपस्विनी ॥ १४ ॥

लोलकुन्तलपरिष्कृतं मया शैशवे तव मुखं यदीक्षितम् ।
दर्शनीयमिह यौवनश्रिया नान्धदृक् तदहमद्य लोकये ॥ १५ ॥

तन्निशम्य करुणामयं वचः स द्रुतं द्रुतमनाः समब्रवीत् ।
दर्शनं यदि ममेप्स्यते त्वया तत्कुतोऽम्ब तव दृग् विलम्बते ॥ १६ ॥

इत्थमाशु समुदीर्य तापसो यावदात्मकरपल्लवेन सः ।
मातुरक्षियुगलं समस्पृशद् द्विः समार्दवमलं जपन्मनुम् ॥ १७ ॥

तावदेव सहसा तपस्विनी प्राप्य दृष्टिमियमात्मनः पुनः ।
हर्षतो विकसिताननाम्बुजा पर्यवेष्टत भुजद्वयेन तम् ॥ १८ ॥

दिव्यरूपमथ तस्य वीक्ष्य सा विस्मितेह सुतरां तमभ्यधात् ।
दीर्घपर्यटनकाल आप्तवान् भूतचेष्टितकलां किमात्मज ॥ १९ ॥

श्रीसमर्थ इति भाषितस्तया व्याहरत्किल समर्थमुत्तरम् ।
भूतमद्भुतमहं यतोऽविदं चेष्टितं तदहमद्य वर्णये ॥ २० ॥

वैकुण्ठौकाः पुरा भूमौ योऽयोध्यायामवातरत् ।
कौसल्यायाः स्तनं पातुं मातर्भूतं स एव मे ॥ २१ ॥

कौशिकस्याश्रमं यास्यन् यो दृष्ट्वा पथि दारुणाम् ।
ताटकां निजघानाशु मातर्भूतं स एव मे ॥ २२ ॥

यस्य पादाब्जसंस्पर्शाद्गच्छतो विपिनाध्वना ।
शिलाऽमलाऽभूल्ललना मातर्भूतं स एव मे ॥ २३ ॥

जनकस्य पुरं गत्वा यो बभञ्जैश्वरं धनुः ।
उपयेमे च वैदेहीं मातर्भूतं स एव मे ॥ २४ ॥

संत्रस्तो भार्गवो यस्माद्धनुर्यस्मै समार्पयत् ।
यस्मिन्न्यधात्स्वकं तेजो मातर्भूतं स एव मे ॥ २५ ॥

कृतप्रतिश्रवाद् भ्रश्येत्कैकेय्यै न पिता मम ।
इति योऽभूदरण्यौका मातर्भूतं स एव मे ॥ २६ ॥

चतुर्दश समा भ्राम्यंस्तपस्वी यो वने स्थितः ।
लक्ष्मणेनान्वितो नित्यं मातर्भूतं स एव मे ॥ २७ ॥

सुग्रीवो रक्षितो येन वाली स्वर्गातिथिः कृतः ।
बबन्धे सेतुना सिन्धुर्मातर्भूतं स एव मे ॥ २८ ॥

रावणं सकुलं हत्वा योऽभ्यरक्षद्विभीषणम् ।
अमूमुचत्सुरान्बन्धान्मातर्भूतं स एव मे ॥ २९ ॥

आदाय यश्च वामाङ्गीं चचाल सरयूतटम् ।
सङ्गतो भरतेनाभून्मातर्भूतं स एव मे ॥ ३० ॥

हृदयं सर्वभूतानां रामराज इति श्रुतः ।
श्लाघ्यते रामदासेन मातर्भूतं स एव मे ॥ ३१ ॥

इत्युदारगिरमात्मजस्य सा हृद्यपद्यरुचिरां वचःपटोः ।
अश्रुपूर्णनयना निशम्य तां सस्वजे तमुरसाऽतिवत्सला ॥ ३२ ॥

प्रातराह्निकपरोऽग्रजो वचः सोदरस्य विनिशम्य विस्मितः ।
वत्सलत्वजलधौ निमज्जयंस्तं रसार्द्रहृदयः समाययौ ॥ ३३ ॥

पादयोर्निहितशीर्षमग्रजो रामदासमुददीधरन्मुदा ।
लोचनाम्बुझरयाऽभिषिक्तवान् घ्रातशीर्षममुमालिलिङ्ग च ॥ ३४ ॥

भोजनोत्तरमथ प्रणोदितस्तैस्त्रिभिः कथयितुं निजां कथाम् ।
द्वादशद्वितयवर्षसंगतं सोऽभ्यधाच्चरितमात्मनो मुनिः ॥ ३५ ॥

तन्निशम्य चरितं सगद्गदं व्याहरत्तमभिनन्द्य सा प्रसूः ।
उन्नमय्य कुलमात्मनः सुत प्राप्तवानसि यशोऽद्य शाश्वतम् ॥ ३६ ॥

राघवेऽथ निजनिष्ठया जनान् भक्तिमार्गमुपदिष्टवानिति ।
धन्यवादपुनरुक्तगौरवः पावनं कुरु गृहं वसन्निह ॥ ३७ ॥

प्रेमसंभृतगिराभिनन्दितः सोऽम्बया च सहजेन संलपन् ।
पारमार्थिककथा दिवानिशं मासमेकमनयत्सुखं मुनिः ॥ ३८ ॥

संकथा रुचिरपद्यरूपिणी शुश्रुवे सहजयोरहर्निशम् ।
वाग्झरी श्रुतिमनोहराऽकरोद्रोमहर्षकवचं प्रसूं भृशम् ॥ ३९ ॥

आलयात्पुनरियीषुमात्मजं सा निवारयितुमुद्यता सती ।
जात मा जहिहि मामिति प्रसूः प्रोच्य गाढमुरसा न्यपीडयत् ॥ ४० ॥

रामदासमुनिरब्रवीत्तदा मातरेवमिह मा शुचो वृथा ।
मृत्युलोकमधिवासिनां हि नो हन्त शाश्वतसमागमः कुतः ॥ ४१ ॥

वार्धिवारिणि निमज्जितः पुमान् शुष्क एष्यति कथं बहिस्तटम् ।
जन्मभागनुभवेत्सुखं यथा जीविते सुखविपर्ययं तथा ॥ ४२ ॥

यः परेशपरिकल्पितं मुदा स्वीकरोति स सुखी भवेन्नरः ।
स्वेच्छयैव सुखमाप्तुमीहते स ध्रुवं तदनु दुःखमश्नुते ॥ ४३ ॥

अम्ब तद्रघुपतेः पदाब्जयोः सर्वमेव विसृज प्रकल्पितम् ।
यन्मनोरथमवाप्स्यसि ध्रुवं काञ्चिदद्य कथये कथां शृणु ॥ ४४ ॥

इत्थमेष समुदीर्य संयमी वल्गुवागकथयत्कथां ततः ।
शोभनां स्वजननीकृते पुरा या महर्षिकपिलेन कीर्तिता ॥ ४५ ॥

तां निशम्य रससंभृतां कथां बाष्पपूर्णनयनाम्बुजानना ।
सान्द्रहर्षपुलकोद्गमाञ्चिता प्राप्तसान्त्वनसुखाऽब्रवीत्प्रसूः ॥ ४६ ॥

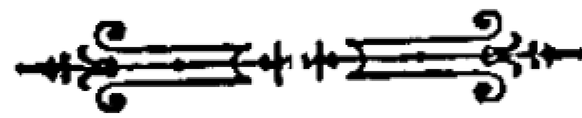
दर्शयिष्य इह रूपमात्मनो जातुचित्तव पुरो दृशोरिति ।
पूर्वमेव रघुनन्दनो वरं दत्तवान् मम दयानिधिः स्वयम् ॥ ४७ ॥

तच्चिरादिदमभीप्सितं सुत प्राप्नुयां यदि तदा भवेदियम् ।
त्वत्प्रसूः परमसौख्यभागिनी प्राप्तजीवनकृतार्थता भुवि ॥ ४८ ॥

मातुर्वचोऽथ विनिशम्य स रामदासः
संध्यायति प्रभुमनन्यमनाः स यावत् ।
प्रादुर्बभूवुरनयोः पुरतो हि तावत्
सीतारघूद्वहमरुत्सुतलक्ष्मणा द्राक् ॥ ४९ ॥

दिव्यालोकस्फुरणसुखितां मातरं रेणुदेवीं
गाढाश्वासप्रसितहृदयामभ्यधाच्छ्रीसमर्थः ।
पुत्रोऽहं त्वत्स्मरणसरणीं यातमात्रोऽम्ब साक्षा-
दायास्यामि ध्रुवमिति पितुर्वासतो निर्जगाम ॥ ५० ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते मातृदर्शनो नाम नवमः सर्गः ।
"श्रीराम जय राम जय जय राम"



## दशमः सर्गः ।

जटायुर्जटिलाद्येन मोचितो भवबन्धनात् ।
स पातु वो महावीरो रामचन्द्रो दयानिधिः ॥ १० ॥

कवीतरेण ।

आपृच्छ्य बान्धवजनान्मुनिरेष वन्द्यो
गोदावरीसुतटिनीतटमाससाद ।
गङ्गा पुरेति महिता भुवि याऽभितस्तां
कृत्वा प्रदक्षिणमसौ स्वगुहां जगाम ॥ १ ॥

प्रातस्तु टाकलिपुरात्स कृताभिषेको
रामार्चनाय शुभपञ्चवटीं प्रयातः ।
प्रादुर्बभूव विभुरस्य पुरो ब्रुवाणः
कृष्णासरित्तटसितो व्रज रामदास ॥ २ ॥

उद्धारमस्य जगतः कुरु भक्तिमार्गं
सन्दर्श्य धर्मनिजराज्यसुखोदयाय ।
योऽवातरद्भुवि शिवः शिवकृच्छिवाजि-
नाम्ना भवान्भवतु तस्य गुरुर्गरीयान् ॥ ३ ॥

आज्ञां प्रभोः स शिरसा प्रतिपद्य शीघ्र-
मासाद्य टाकलिमुवाच यथा स्वशिष्यम् ।

भो उद्धव प्रभुनियोगवशाद्विधेयः
कृष्णातटे जनहिताय मया निवासः ॥ ४ ॥

श्रुत्वा युवा गुरुपरायण उद्धवस्तां
वाचं गुरोर्नियमितामतिविह्वलोऽभूत् ।
पादौ च तस्य विनिपीड्य सगद्गदं तं
प्रोवाच भाविविरहासहनः स भीतः ॥ ५ ॥

आजन्मतोऽष्टशरदः समवर्धयेतां
प्रेम्णा मदीयपितरौ व्रतबन्धनिष्ठौ ।
पुत्रीकृतस्य मम रक्षणतः पिता त्वं
तौ केवलं जननदौ महितौ मम स्तः ॥ ६ ॥

दीर्घप्रवासजनितं विरहं त्वदीयं
सोढ्वा समागमसुखोन्मुखचित्त आसम् ।
सोऽहं सहेय कथमत्र पुनर्वियोगं
माता पिता गुरुवरो हि भवान् सुहृन्मे ॥ ७ ॥

आद्वादशाब्दमहमत्र चिरं गुहायां
ध्यायन् जपन् समवसं भवतोपदिष्टः ।
नेतः क्वचिच्च निरगां पितुरालयं वा
बद्धादरस्त्वयि सुखं स्थितवान् गुरोऽहम् ॥ ८ ॥

इत्थं ब्रुवाणमथ तं स्रवदश्रुनेत्रं
शिष्यं समर्थ उरसा विनिपीड्य गाढम् ।
बाष्पाकुलं च परिमृज्य मुखं तदीयं
तं सानुकम्पमवदन्मृदुलस्वरेण ॥ ९ ॥

हिमालयमगां पुरा प्रथिततीर्थयात्राक्रमा-
च्छिशोर्नयनमात्मना सह तवाभवन्नोचितम् ।
व्रजाम्यपि महाबलेश्वरमितोऽद्य कृष्णोद्गमं
समाश्वसिहि वत्स तत्र नचिरात्समायास्यसि ॥ १० ॥

आश्वास्य शिष्यमनया सुगिरा समर्थः
कृष्णानदीं प्रतिययौ दिवसत्रयेण ।
प्राप्तो महाबलगिरिं च तपश्चिकीर्षु-
श्चातुर्थिकं स जगदुद्धृतिकार्यहेतोः ॥ ११ ॥

तस्मिन् महाबलगिरौ रमणीयदेशे
वन्यप्रसूनभरसौरभकाननेऽसौ ।
अह्राय निर्जनगुहोदरलब्धवासः
प्रावर्ततेश्वरनियोगविधानकार्ये ॥ १२ ॥

संकीर्तनै रघुपतेस्तप आरिरिप्सो
र्भव्याकृतिर्दृढतपोजनिताऽस्य कान्तिः ।
वाङ्मञ्जुमञ्जसरलौघवती शुभा च
श्रोतॄन् परःशतमपि द्रुतमाचकर्षुः ॥ १३ ॥

विद्वज्जनोऽस्य विमलोज्ज्वलवाक्यशैल्या
विद्यार्थिनः श्रुतिरहस्यभिदाऽस्य बुद्ध्या ।
केचित्परे सहृदया रसभाववृष्ट्या
मुग्धाः कथाभिरभवन्मुदितान्तरङ्गाः ॥ १४ ॥

तत्प्रेक्षकाः प्रतिदिनं च समेधमाना
आचक्षिरे बहलभक्तिरसार्द्रचित्ताः ।
पश्यन्त्वहो मुनिवरस्य महानुभावं
वन्द्योऽस्तु सद्गुरुरयं खलु निःस्पृहो नः ॥ १५ ॥

इत्थं महाबलगिरौ मुनिरामदासः
सर्वत्र घोषितगुणः सुजनैः प्रकामम् ।
आप्रातरानिशमभूत्परिवेष्टितोऽत्र
सद्भक्तिभारनतमौलियुजां समूहैः ॥ १६ ॥

अह्राय स प्रथितकीर्तिरभूत्प्रदेशे
कृष्णापगापरिवृते मुनिरामदासः ।

श्रीरामपावनकथामृतवर्षणेन
चिन्तानुतापशमनः शमवाञ्जनस्य ॥ १७ ॥

पश्चान्महाबलगिरेरविदूरमेकां वांईसमाख्यनगरीं प्रति संप्रतस्थे ।
चक्षाण ईशरघुवीरचरित्रमत्र ध्यायन्नुवास विजने मुनिरामदासः ॥ १८ ॥

सातारनामनगरस्य समीपवर्ती
रम्यो जरण्ड इति विश्रुत उन्नतोऽद्रिः ।
ध्यानोचितस्थलमितीह जगाद मित्रं
वांईपुराज्जिगमिषुं मुनिरामदासम् ॥ १९ ॥

क्षेत्रं बभूव निकटे किल माहुलीति
यद्रामणीयकममुं समतोषयद् द्राक् ।
वेणीविभूषणयुता सरिदत्र कृष्णा
कान्तेव सौभगमवर्धयत प्रकृत्याः ॥ २० ॥

एकान्तरम्यतरसह्यगिरौ निविष्टः
प्रातः स संगमजलेषु कृताभिषेकः ।
भुक्त्वाऽत्र भैक्ष्यमथ रोधसि वेणिनद्या-
श्चिक्रीड बालकगणैस्तदृजुस्वभावः ॥ २१ ॥

एकाकिनो निवसतो गिरिकन्दरेऽपि
कीर्तिप्रकाशविसरः प्रससार तस्य ।
क्वापि स्थितस्य हरिणस्य चतुर्दिशासु
कस्तूरिकापरिमलः प्रसरत्यभीक्ष्णम् ॥ २२ ॥

तदा महाराष्ट्रभुवं मुनीनां व्रजोऽध्यवात्सीत्तपसो विभूत्यै ।
आनन्दमूर्तिर्जयरामपूर्वस्वामी तुकाराम इति प्रतीताः ॥ २३ ॥

द्रष्टुं तुकाराम इयाय पद्भ्यां देहूपुराज्ज्ञातु महर्षिमेनम् ।
उदीरयन्नध्वनि पाण्डुरङ्गस्तुतिं परां विस्मृतबाह्यलोकः ॥ २४ ॥

को वा प्रभुर्वर्णयितुं प्रसङ्गं महर्षियुग्मीयसमागमस्य ।
चिरात्कलौ श्रीशुकवामदेवसमागमभ्रान्तिकरं जनानाम् ॥ २५ ॥

ततःपरं संयमिनोरभीक्ष्णं परस्परालोकनहर्षभाजोः ।
अभूत्तयोर्गाढतरः क्रमेण सौहार्दभावः सहजन्मनोर्वा ॥ २६ ॥

अथान्वयुङ्क्तैकदिने समर्थो देहूपुरस्य व्रतिनं कथं भोः ।
वैराग्यमाप्तं भवता कथं च श्रीपाण्डुरङ्गस्य कृपाप्रसादः ॥ २७ ॥

एवं तुकाराममुनिः स पृष्टो ददौ सुपद्यात्मकमुत्तरं यत् ।
शशांस तत् स्वल्पपदैरभङ्गवृत्तेन वृत्तं सकलं यथावत् ॥ २८ ॥

तुरीयवर्णः कुलदेवभक्तो विनष्टवित्तो व्यवहारवृत्तौ ।
सहे स्म सांसारिकतीव्रदुःखराशिं विनाशात्पितृसोदराणाम् ॥ २९ ॥

दुर्भिक्षकाले किल निर्धनत्वात्क्षुत्पीडिता मृत्युमवाप भार्या ।
ह्रीतः सभीर्दुःखमयायुषोऽहं सर्वस्वनाशाद् व्यथितान्तरात्मा ॥ ३० ॥

देहूपुरे देवगृहे विभग्ने पुनर्मयान्यन्निरमायि हन्त ।
वैराग्यभक्त्यादिपरान्मुनीनां ग्रन्थानकार्षं मुखमानसस्थान् ॥ ३१ ॥

परोपकारेऽवहितस्य शश्वच्छ्रान्तं शरीरं कृशतां गतं मे ।
अधीत्य काव्यानि सतां परेशसंकीर्तनं पावनमारभेऽहम् ॥ ३२ ॥

अभ्यासमार्गाननुगं मनो मे पूर्वं तथापि त्रपया न रुद्धम् ।
अशिक्षितस्यापि कवित्वदिव्यस्फूर्तिप्रकाशः सहसाऽऽविरासीत् ॥ ३३ ॥

ततश्च मे शूद्रकुलोद्भवत्वाद् द्विजा न्यषेधन्हरिकीर्तनानि ।
तेषां निदेशेन नदीजलेषु क्षिप्रं निरास्यं कृतिसंग्रहं स्वम् ॥ ३४ ॥

हरिः सरिद्रोधसि मां निषण्णं विषण्णमाश्वासयदभ्रवाचा ।
सोऽद्य स्थितो मे हृदि पाण्डुरङ्गः स एव मे वेत्ति गतिं भवित्रीम् ॥ ३५ ॥

कथां तुकाराममुनिः समाप्याब्रवीत्सखे श्रावय ते चरित्रम् ।
इत्येवमभ्यर्थित आचचक्षे पद्यैः समर्थश्चरितं स्वमस्मै ॥ ३६ ॥

निशम्य तस्याथ मुखात्तदीयां वार्तां तुकाराम उदारचेताः ।
स्तुत्वा स्तवार्हं च सगद्गदं तमापृच्छ्य देहूपुरमभ्यगच्छत् ॥ ३७ ॥

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क्रमात्समेता अनुयायिवर्गे द्वित्राः समर्थस्य कुलाङ्गना याः ।
विसृज्य गेहं च निजाप्तवृन्दं निरन्तरं सन्निधिसौख्यमापुः ॥ ३८ ॥

श्रुता सतीति प्रमदा बभूव शहापुराख्ये नगरे वसन्ती ।
यस्या गृहं भैक्ष्यकृते मुनीन्द्रोऽप्यज्ञातपूर्वश्चलति स्म जातु ॥ ३९ ॥

पतिर्हि तस्या विपदाभिभूतो विनापि दोषं यवनैर्गृहीतः ।
यं दण्डपाशान्मुनिरभ्यरक्षच्छिबिर्यथा श्येनखगात्कपोतम् ॥ ४० ॥

कुलं तदारभ्य समग्रमासीत्संमोचितस्यास्य महीसुरस्य ।
कृतज्ञताभारनतं समर्थे विशेषतो भक्तिपरं कलत्रम् ॥ ४१ ॥

पश्चात्समर्थः किल भावमस्याः परीक्ष्य सत्या अभवत्प्रतीतः ।
यथा पुरा श्रीप्रभुरामचन्द्रो भक्त्या शबर्या अभवत्प्रसन्नः ॥ ४२ ॥

निवर्त्य साध्वीमनुगन्तुकामां तदालयस्यान्तिकमेव कुल्याम् ।
संस्थाप्य मूर्तिं पवनात्मजस्य नियोजयामास तदर्चने ताम् ॥ ४३ ॥

अक्का च वेणूरिति विश्रुते द्वे तस्यानुचर्यौ चतुरे सुशीले ।
तयोर्द्वितीया गतभर्तृका तं शुश्रूषुरस्याश्रममध्युवास ॥ ४४ ॥

पुत्रद्वयेन प्रथमा विहाय गेहं स्वगोप्तुर्व्रतिनं सिषेवे ।
ज्येष्ठात्मजोऽम्बाजिरभूदमुष्याः स्निग्धः प्रकृत्यैव मुनीश्वरेऽस्मिन् ॥ ४५ ॥

दिने दिने वृद्धिमियाय लोके श्रीरामदासस्य सुशिष्यवृन्दम् ।
प्रतिस्थलं बोधकृते मठं च संस्थाप्य शिष्यान् न्ययुनक्स तत्र ॥ ४६ ॥

श्रीरामजन्मोत्सवसंविधानहेतोर्मुनिर्मान्यतमः समन्तात् ।
वव्रे मसूराख्यपुरं द्विजेन्द्रभूयस्त्वतो ब्रह्मपुरं प्रसिद्धम् ॥ ४७ ॥

विनिश्चितस्यास्य महोत्सवाय देवालयस्यान्तिकमाम्रवृक्षः ।
यदीयशाखाः प्रतिरोधकाः स्युरिति प्रधीस्ता अपनेतुमैच्छत् ॥ ४८ ॥

कृच्छ्रादनुज्ञां यवनाधिपस्य संप्राप्य शिष्यं मुनिरेकमाह ।
वृक्षं समारुह्य लुनीहि शाखाभागान् भवेयुः प्रतिरोधका ये ॥ ४९ ॥

सोऽयं युवाऽम्बाजिरिति प्रदिष्टश्चिच्छेद यावद्विटपान् द्रुमस्य ।
स्खलत्पदो दैववशादधःस्थे पपात तावत्सहसोदपाने ॥ ५० ॥

तत्पश्यतः कोऽप्यनुयायिवर्गात्समाधिभाजे सुरसद्मनोऽन्तः ।
नाख्यातुमेतद्गुरवे दधर्ष युवा च वाप्यां स्थितवांश्चिराय ॥ ५१ ॥

चिन्ताकुलाऽनर्थभियास्य माता सवेपथुस्तन्मुनयेऽभ्यधत्त ।
अलं भयेनाऽक्क सुतोऽक्षतस्त इति ब्रुवन् कूपमुपाययौ सः ॥ ५२ ॥

प्राप्तोऽत्र सद्यो मुनिरन्वयुङ्क्त स्वस्थोऽसि किं ब्रूहि जलेषु वत्स ।
भवत्प्रसादादभिरक्षितोऽस्मि कल्याणमेवास्ति गुरो ममालम् ॥ ५३ ॥

कूपोदरादुद्गतमस्य शब्दं श्रुत्वा गुरुस्तं बहिरेहि यावत् ।
इत्यादिशत्सोऽपि युवा तदाज्ञां क्षणाद्विनीतोऽनुससार तावत् ॥ ५४ ॥

आर्द्राम्बरं कूपजलात्समुत्थमम्बाजिमालोक्य मुनिर्बभाषे ।
अद्यप्रभृत्येव भविष्यसि त्वं कल्याणनाम्ना प्रथितो जगत्याम् ॥ ५५ ॥

तस्माद्धि कालाद्गुरुशिष्यभावात्संप्राप्तयोः शाश्वतसाहचर्यम् ।
समर्थकल्याणवराभिधाने सुसंहिते व्यासशुकोपमे स्तः ॥ ५६ ॥

श्रीरामजन्ममहितेऽह्नि तदीयमूर्तिसंस्थापने कृतमना मुनिरालये सः ।
अन्विष्टवांस्तत इतः सकलस्थलेषु दिष्ट्याऽचिरेण परिपूर्णमनोरथोऽभूत् ५७

कृष्णाजले क्वचिदसौ विहिताभिषेको
ध्यायन् स्थितः स सरितः सिकतासु यावत् ।
कश्चिद्ध्वनिः श्रुतिपथेऽस्य पपात ताव-
द्वत्सोदकेऽत्र विभुमूर्तिमवाप्स्यसीति ॥ ५८ ॥

नद्युद्गतां गिरमसौ च निशम्य हृष्टः
सोज्झम्पमत्र सलिलेषु वगाह्य गाढम् ।
तत्रोपलभ्य च शिलामयमूर्तियुग्मं
प्रोच्चैः स्तुवन् रघुपतिं तटमाससाद ॥ ५९ ॥

एकाऽभवत्प्रतिमयोरनयोर्हनूमत्
सीतासमेतरघुवंशमणेर्मनोज्ञा ।
गुर्वी परा च महिषासुरमर्दनाया
रम्या हिमांशुशिरसः परमप्रियायाः ॥ ६० ॥

तन्मूर्तियुग्ममथ रोधसि निर्झरिण्याः
संस्थाप्य तुष्टमनसा विदधौ सपर्याम् ।
ध्यायन् परेशमथ तत्र चिरं समर्थः
पद्यं वरं सुरगिराऽरचयत्समोदम् ॥ ६१ ॥

गोपेन केनचन वृत्तमिदं निरीक्ष्य
ग्रामाधिपं च समुपेत्य कथा न्यवेदि ।
स ग्रामिकैः सह शतेन चलन्नपश्यन्
मार्गे समर्थमवदद्धृतमूर्तिपाणिम् ॥ ६२ ॥

रे रे कुतो नयसि धिक् परकीयरिक्थं
सद्यस्त्यज प्रतिमयोर्युगलं व्रजेति ।
ग्रामे मया न ददृशे सलिले तु नद्या
एतद्वदन्निति जगाम विसृज्य योगी ॥ ६३ ॥

ग्रामिव्रजस्तदनु ते प्रतिमे निनीषु-
र्वोढुं द्रुतं प्रयतते स्म बलात्सगर्वम् ।
संजातदुर्वहभरं सहसा परं तन्
नाभूत्किलाल्पमपि चालयितुं समर्थः ॥ ६४ ॥

ग्रामाधिपः सहचरानथ विस्मितांस्तान्
प्राह स्म यन्नहि शतेन विचाल्यते तन्
नेतुं सलीलमशकन्मुनिरेकलोऽपि
लोकोत्तरेण भवितव्यमनेन नूनम् ॥ ६५ ॥

उक्त्वेति चाफलपुरे मुनिमग्रणीः स
प्राप्याह मर्षतु भवानघमस्मदीयम् ।
मूर्तिद्वयं यदचिराद्भवताप्सु लब्धं
संस्थाप्यतां तदिह संप्रति देवगेहे ॥ ६६ ॥

ओमित्युदीर्य मुदितो मुनिरामदासः
स प्राहिणोदनुचरान्सरितं स्वकीयान् ।

आनाय्य चाफलपुरं प्रतिमाद्वयं तद्
देवालये स्वयमसौ न्यदधाद्विधिज्ञः ॥ ६७ ॥

अथ स मुनिवरः श्रीराममूर्तेः प्रतिष्ठां
द्विजवरनिकरेणाकारयद्गौरवेण ।
तदनु रघुवरश्रीरामजन्मोत्सवेना-
खिलसुजनमनैषीच्छ्रीसमर्थः प्रमोदम् ॥ ६८ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते महात्मसमागमो नाम दशमः सर्गः ।

"श्रीराम जय राम जय जय राम"



## एकादशः सर्गः ।

यस्य नाम पाथेयं मुमुक्षूणां परं मतम् ।
स रामो जगदारामः कामधामाऽस्तु वो गतिः ॥ ११ ॥

कवीतरेण ।

स्वधर्मरक्षार्थमवश्यमेव सम्पादनीयं प्रथमं स्वराज्यम् ।
तेनैव पारत्रिकमैहिकं च सुखं भवेदेतदबाध्यसत्यम् ॥ १ ॥

स्वधर्ममार्गे निजबोधभासा लोकं यथोद्भासितवान्महर्षिः ।
तथा महाराष्ट्रभुवं स्वराज्यदीप्त्यैव राजर्षिशिवाजिवीरः ॥ २ ॥

अधर्मविद्विण् मुनिरामदासो यावत्तपोऽतप्यत पञ्चवट्याम् ।
तावच्छिवाजिः परराज्यविद्विडाक्रम्य शत्रून् विजिगाय देशान् ॥ ३ ॥

समर्थकीर्तिश्रवणात्पुरैव स्थिरासनो रायगडाख्यदुर्गे ।
स जित्वरः सन्न खरो मृदुर्वा शुश्राव कीर्तिं विपुलां महर्षेः ॥ ४ ॥

स श्रोतुमिच्छन्नृपतिः कदाचित्साधुप्रियः कीर्तनमीश्वरस्य ।
दुर्गान्महाडाख्यपुरं जगाम यत्रावसत्कश्चन विष्णुदासः ॥ ५ ॥

भक्तप्रधानध्रुवराजवार्तां दिव्यां विवृण्वन्निजगाद योगी ।
न मोक्षलाभो मनुजस्य शक्यो मायाप्रपञ्चात्तु गुरुं विनेति ॥ ६ ॥

निशम्य वक्तुर्वचनं शिवाजिः प्राप्तो मयाद्यापि गुरुर्न हेति ।
महर्षिवृन्दे वरणीय एको गुरुर्मयेत्याकलयन्महीपः ॥ ७ ॥

एवं विनिश्चित्य स धर्मनिष्ठः समीहितप्राप्तिसमुत्सुकः सन् ।
आदेशमाप्तुं कुलदेवतायाः प्रतापदुर्गं प्रति संप्रतस्थे ॥ ८ ॥

प्राप्तोऽत्र स स्नानशुचिर्भवानीदेव्याः सपर्यां व्यदधाद्यथावत् ।
ततस्तदाज्ञामधिगन्तुकामः सुष्वाप तत्सम्मुख एव रात्रौ ॥ ९ ॥

स्वप्नेऽथ साक्षात्कुलदेवताऽस्य सुवासिनीवेषधराऽऽविरासीत् ।
प्रोवाच चैनं मुनिरामदासो भूयान्महात्मा नृप सद्गुरुस्ते ॥ १० ॥

अथ प्रहर्षात् स च जागृतः सन्महाबलेशाख्यगिरिं प्रतस्थे ।
संप्राप्तमात्रोऽत्र च पद्यरूपमलब्ध लेखं मुनिना निबद्धम् ॥ ११ ॥

गाम्भीर्यसौहार्दपरिप्लुतं तत्पत्रं समर्थस्य नृपः पठित्वा ।
मुञ्चन्भृशं लोचनवारिधारां प्रेम्णा च तत्सादरमभ्यनन्दत् ॥ १२ ॥

व्यचिन्तयच्चात्मनि रुद्धकण्ठो धिङ् मां यदद्यापि स तापसेन्द्रः ।
सिद्धोपमः क्षोणितले प्रसिद्धो न मन्दभाग्येन मयेक्षितो हा ॥ १३ ॥

अधन्यमात्मानमसौ विचिन्त्य विदूनचेता बहुलानुतापात् ।
पत्रोत्तरं प्रेषितवान् शिवाजिः सप्रश्रयं स्वादरभावशंसि ॥ १४ ॥

अज्ञानतो हन्त मया व्यधायि कर्तव्यलोपो न तु दुष्टबुद्ध्या ।
स क्षम्यतां सङ्गमकाङ्क्षिणे मे प्रदीयतां दर्शनमात्मनश्च ॥ १५ ॥

इति प्रणीतं प्रददौ नरेन्द्रः पत्रं महर्षेः परिचारकाय ।
निजाप्तवर्गेण समन्वितश्च समासदच्चाफलपल्लिमाशु ॥ १६ ॥

अविद्यमानेऽत्र महर्षिवर्ये भूपः स तद्दर्शननिश्चितात्मा ।
विसृष्टपार्श्वानुचरः स्वयं च तच्छिष्यनिर्दिष्टदिशा जगाम ॥ १७ ॥

समर्थमासीनमुदुम्बरस्य तरोरधः शिङ्गणनामपल्ल्याम् ।
ददर्श स व्यापृतमत्र दासबोधाभिधग्रन्थकृतौ विदूरात् ॥ १८ ॥

शिवाजिना यो युगपत्प्रपन्नः स पत्रहस्तो मुनिशिष्य आह ।
स्वामिन् भवद्दर्शनलिप्सया श्रीशिवाजिराजः समुपस्थितोऽस्ति ॥ १९ ॥

आलोक्य भूपं नचिरादुपेतं ब्रूते समर्थः स्म मृदुस्मितस्तम् ।
कुतस्त्वराऽत्रागमनाय राजन् संभाविताः स्मो भवतात्र राष्ट्रे ॥ २० ॥

श्रुत्वेति भूपाल उवाच सौम्यगिरा महात्मन्नपराधिनो मे ।
क्षमस्व दोषं कृपया मयि त्वमनुग्रहं चार्थिजने कुरुष्व ॥ २१ ॥

ओमित्युदीर्याथ मुनौ प्रसन्ने भूजानिरस्य व्यदधात्सपर्याम् ।
विरागिणो भक्तिवशाः सपर्यां मानं च गृह्णन्ति न तु स्वकामात् ॥ २२ ॥

अमौल्यरत्नाभरणानि यानि न्यधान्महर्षेः पुरतः शिवाजिः ।
क्षिप्त्वा तु तानि प्रहसन्मुनीन्द्रः पथि प्रयातो निजगाद गोपान् ॥ २३ ॥

भो रत्नजातं चिनुतेति तावद्गोपालबाला जगृहुः प्रहृष्टाः ।
प्राद्युर्यदद्याप्युपलभ्यतेऽत्र रत्नं क्वचित्काञ्चनमौक्तिके च ॥ २४ ॥

उपादिशत्तं तु ततः समर्थस्त्रयोदशार्णं रघुराजमन्त्रम् ।
तदीयपादाम्बुजयोः प्रहृष्टो दण्डप्रणामं विदधे नरेन्द्रः ॥ २५ ॥

वदात्मनीनं भगवन् विचारमिति क्षितीशेन च याचितः सन् ।
पद्यैश्चचक्षे मधुराल्पशब्दैरर्थप्रपन्नैः स च पञ्चभिस्तम् ॥ २६ ॥

पीयूषकल्पः सरसः प्रबन्धः पस्पर्श गाढं नृपतेर्हृदन्तः ।
ध्यायंस्तमेकाग्रमना मुहूर्तं समाधिमग्नः स्थितवान् स जोषम् ॥ २७ ॥

तद्धारणाशक्तिमवेक्ष्य हृष्टः परामृशंस्तस्य शिरः समर्थः ।
प्रबोधयामास नृपं समाधेरुवाच गम्भीरगिरा ततस्तम् ॥ २८ ॥

राजन् सुखं यद्भवतानुभूतं विद्ध्येतदात्मानुभवोत्थमेव ।
श्रुत्वेत्यनाथो भगवन् कृतोऽहं त्वया सनाथो नृप इत्यवादीत् ॥ २९ ॥

ततश्च तस्मै प्रददौ महर्षिर्मृन्मुष्टिमेकां गुडिकार्धमुष्टिम् ।
एकं फलं बिल्वतरोश्च वाजिपुरीषखण्डद्वितयं प्रसन्नः ॥ ३० ॥

मुनेः प्रसादं प्रतिपद्य भूयः प्रदक्षिणां तस्य नृपः शिवाजिः ।
कृत्वा च साष्टाङ्गनतिं तदग्रे बद्धाञ्जलिः प्रश्रयतोऽभ्यधात्तम् ॥ ३१ ॥

अद्यैव जातः कुशलो महात्मन् हन्ताहमात्मानुभवीयसौख्यम् ।
शान्तिं च लब्ध्वा भवतः प्रसादान्निरापदं रक्षितुमुत्सहे ताम् ॥ ३२ ॥

राज्योपलब्ध्यै समरेण किं भो जयप्रयासेन शमद्रुहा वा ।
प्रशान्तिसौख्येऽधिगते महर्षे प्रतिष्ठया किं शतराष्ट्रलाभैः ॥ ३३ ॥

भवत्सकाशेऽत्र वसन्नचिन्तः समुत्सहे सेवितुमङ्घ्रिपद्मे ।
तस्माज्जनोऽयं भगवंश्चिकीर्षुर्भवत्सपर्यां कृपयानुमान्यः ॥ ३४ ॥

सगद्गदं प्रोक्तमिदं निशम्य स्मेराननः प्रत्यवदत्समर्थः ।
अप्येतदर्थं शरणं गतोऽसि निर्माणहेतुस्तु विधातुरन्यः ॥ ३५ ॥

राजन्यधर्मं प्रतिपद्य राजन् समर्हसि त्रातुमिदं स्वराज्यम् ।
म्लेच्छग्रहान्मोचय मातृभूमिमित्येष धर्मः प्रथमस्तवेह ॥ ३६ ॥

श्रुत्वैतदाह स शिवाजिरेनं गुरो तवाज्ञा शिरसास्ति वन्द्या ।
राजन्यधर्मं कथयाद्य येन भवेज्जनोऽयं मनसा कृतार्थः ॥ ३७ ॥

अथाभिनन्द्याह मुनिस्तमेतज्जिज्ञासयाद्यार्हसि धन्यवादान् ।
राजन्यधर्मं कथये चिराद्यो विवक्षितो मे शृणु सावधानम् ॥ ३८ ॥

निष्णातो व्यवहारकर्मसु चरेद्राजन्य आदौ स्वयं
विश्वास्यान् विनियोजयेच्च कुशलान् दुष्टानपास्य द्विषः ।
श्रीमद्दीनजनान् सदा समदृशा सन्तोषयेत्सङ्कटे
शान्तिस्थैर्यजुषात्मना व्यवहरेद्रक्षेद्विवेकं हृदि ॥ ३९ ॥

शासन्महाराष्ट्रभुवं नरेन्द्र भक्त्या कुरु त्वं भगवत्सपर्याम् ।
अकिञ्चनांश्चाप्यभिरक्ष विप्रान् यत्नेन संभावय राज्यलक्ष्मीम् ॥ ४० ॥

एवं समर्थोऽप्यनुशास्य शैलं प्रस्थास्यमानो निजगाद शिष्यान् ।
प्रदाप्यतां भूपतये प्रसादः सानुग्रहः श्रीरघुनन्दनस्य ॥ ४१ ॥

संभाव्यतां सानुचरो नृपालः प्राप्स्यामि यावत्पुनरत्र शैलात् ।
आदिश्य शिष्यानिति रामदासस्थोडाख्यमह्नाय गिरिं जगाम ॥ ४२ ॥

शिष्यैर्मुनेः सार्धमयाच्छिवाजिर्देवालयं चाफलवर्तिनं तम् ।
साष्टाङ्गपातं प्रणिपत्य चात्र नम्रो ययाचे भगवत्प्रसादम् ॥ ४३ ॥

प्रसूनगुच्छो निपपात तावन्मूर्तेः प्रभोर्यः शिरसस्तमाशु ।
शिष्यःसमुद्धृत्य नृपस्य तेन प्रसाधयामास शुभं किरीटम् ॥ ४४ ॥

मुक्तामयस्तावदभूदहो तत्क्षणात्प्रसूनस्तबको मनोज्ञः।
नूनं परेशस्य कृतिर्ह्यगाधा चमत्कृतेनाभिहितं जनेन ॥ ४५ ॥

अथात्र पल्ल्यां मुनिनोपदिष्टो निनाय भूपो निखिलं दिनं तत्।
प्रगे परेद्युः समुपेत्य तावत्सम्भावयामास मुनिस्तमेनम् ॥ ४६ ॥

ततो यियासुर्निजराजधानीं दिनत्रयानन्तरमाह भूपः।
भवत्प्रसादाच्छ्रुतराजधर्मो नित्यं भवद्दर्शनलाभमीहे ॥ ४७ ॥

तं प्रत्युवाचाथ मुनिः कथं स्यात्संगो नरेन्द्रस्य वनेचरेण।
तिमिङ्गिलेन्द्रस्तनुते कदाचिन्न संगतिं जातु नभश्चरेण ॥ ४८ ॥

वचस्तदीयं प्रतिपद्य नम्रो विदूनचेता विरहाच्छिवाजिः।
समर्थमापृच्छ्य च रुद्धकण्ठः प्रतापदुर्गं प्रति संप्रतस्थे ॥ ४९ ॥

संभावनीयां जननीं शिवाजिर्वृत्तं महर्षेरवदत्सहर्षम्।
साक्षीकृतानां च चमत्कृतीनां परंपरां स्वेन पुरा श्रुतानाम् ॥ ५० ॥

व्यसापयद् बिल्वफलं न राज्ञीं न वापि तां मौक्तिकरम्यगुच्छः।
यथाश्ममृद्वाजिपुरीषयुक्तो महर्षिणा यः प्रददे प्रसादः ॥ ५१ ॥

किमर्थमेतानि विलक्षणानि वस्तूनि ते पुत्र ददौ मुनीन्द्रः।
तयेति पृष्टो नृपतिश्चचक्षे हेतुं प्रसादस्य यथा जनन्यै ॥ ५२ ॥

मृदम्ब भूमिं विपुलां तथाश्मखण्डाः सुदुर्गाणि च सूचयन्ति।
सन्मन्दुरामश्वपुरीषपिण्डा इति प्रसादस्य मुनेः किलार्थः ॥ ५३ ॥

अवगतगुरुभावा क्षुद्रवस्तुप्रदाने
न्यगददथ नितान्तं विस्मिता राजमाता।
प्रियसुत यदिह त्वं प्रापितः शिष्यभावं
महितमुनिवरेण्यैरेष भाग्योदयस्ते ॥ ५४ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते मुनिप्रसादो नामैकादशः सर्गः ॥

" श्रीराम जय राम जय जय राम "



# द्वादशः सर्गः ।

राकाशशाङ्कवदनश्चापबाणधरो युवा ।
सीतालक्ष्मणसंयुक्तः पातु रामो रघूत्तमः ॥ १२ ॥

कवीतरेण ।

प्राप्तप्रसादोऽथ मुनेः शिवाजिःसोत्साहमायाद्वसतिं तदीयाम् ।
संमन्त्रयामास च तेन साधं राष्ट्राभिरक्षादिकराजकार्यै ॥ १ ॥

यावत् क्रमोऽयं प्रचचाल तावदभिद्रुतं राष्ट्रमभूदमित्रैः ।
आदेशकाङ्क्षी स गुरोर्नृपेन्द्रो द्रष्टुं चिरं तं न शशाक हन्त ॥ २ ॥

तत्रान्तरे स प्रजिघाय दूतान्सर्वत्र तं मार्गयितुं महर्षिम् ।
सशैलकान्तारपरिभ्रमेपि व्यलोकि यैः क्वापि न रामदासः ॥ ३ ॥

अथ क्षणेऽस्मिन्नवदन्नमात्या निष्कासनीया अरयः प्रदेशात् ।
आहूयतां मन्त्रिसभाऽऽशु राजन् कालातिपाते हि महाननर्थः ॥ ४ ॥

तान्प्रत्यवादीत्स नृपो न किञ्चित्कार्यं समर्थस्य विनोपदेशात् ।
इत्यस्य निर्बन्धमवेत्य चिन्ताकुला अभूवन्सचिवा नितान्तम् ॥ ५ ॥

अरिः समन्तादवरुध्य देशं प्रतीक्षते यावदिहाभियोक्तुम् ।
तावत्सभायां सचिवान्वितः सन्स्थितः शिवाजिः प्रतिपत्तिमूढः ॥ ६ ॥

अथाविरासीत्सहसा समर्थः सपादुकाङ्घ्रिः करगाक्षमालः ।
यथा पुरा व्यासमुनिः पुरस्ताद्युधिष्ठिरस्याविरभूदकाण्डे ॥ ७ ॥

तं वीक्ष्य साष्टाङ्गनतौ कृतायां सर्वैः सभासद्भिरभाषतैषः ।
समन्वितो मन्त्रिवरैर्हि कस्माद्वनौकसं मामवलम्बसे भोः ॥ ८ ॥

एतावदुक्ते मुनिना शिवाजिर्बद्धाञ्जलिः प्रत्यवदद्यथैनम् ।
विनानुमत्या भवतां महात्मन्पदं चलिष्ये न कदाचनाहम् ॥ ९ ॥

विनोपदेशाद् व्यसने गुरो ते किं मन्त्रिभिर्वा ध्वजिनीबलेन ।
विनैव सूर्याहितरश्मिमिन्दुर्निशातमिस्रक्षपणे न हीष्टे ॥ १० ॥

श्रुत्वा गिरं तामवदत्समर्थो धन्योऽसि भक्त्या नृपते मयि त्वम् ।
अदृश्यरूपेण तवास्मि पार्श्वे स्थितोऽप्यहं बाह्यदृशा विदूरे ॥ ११ ॥

विधेहि कृच्छ्रे कुलदेवताया राजन्समाराधनमेकचेताः ।
लब्ध्वा तदाज्ञामनुपालयैनां तच्छासनं वत्स शिवङ्करं ते ॥ १२ ॥

कथं विधेयं शृणु ते ब्रवीमि भूत्वा शुचिर्भूप निजाप्तवर्गात् ।
कश्चित्प्रवीणं लिपिकारमेकं स्वकार्यदक्षं वृणु पृच्छकं च ॥ १३ ॥

संभूय यूयं नमथाथ पृच्छेद्विधेयकार्यं प्रति पृच्छकः सः ।
स्वयं प्रविश्य त्वयि वक्ष्यतीयं प्रश्नोत्तरं त्वन्मुखतो भवानी ॥ १४ ॥

त्वयात्र यद्यत्समुदीर्यते तत्तल्लेखकेनाक्षरशो विलेख्यम् ।
साक्षाद्भवान्या अनुशासनं तत्संभाव्य राजन्ननुवर्तनीयम् ॥ १५ ॥

आदेशमस्या अनुवर्तिनस्ते विपन्निवर्तेत विपक्षजन्या ।
देव्याः प्रसादेन वरप्रदायाः संश्लेक्ष्यसे त्वं विजयश्रियाऽद्धा ॥ १६ ॥

अन्तर्दधे योग्यनुशिष्य शिष्यं नृपोऽन्वतिष्ठच्च नियोगमस्य ।
प्रस्थाय भूयोऽभिमुखं च शत्रोः प्रत्याययौ पुण्यपुरं विजिष्णुः ॥ १७ ॥

यदा यदासीद्विपदाभिभूतस्तदा तदाऽऽराधितवान्स देवीम् ।
संप्रेरितश्चेतसि चान्वतिष्ठत्समुद्गतामात्ममुखात्तदाज्ञाम् ॥ १८ ॥

आक्रान्तमेवं यवनैर्नितान्तं विमोच्य राष्ट्रं स रिपून्निरस्य ।
व्यधान्महाराष्ट्रभुवं स्वतन्त्रां शोकाकुलं शत्रुकुलं शिवाजिः ॥ १९ ॥

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अथैकदा चाफलखोरदर्यां मुनिं वसन्तं नृपतिर्दिदृक्षुः ।
आसाद्य तत्र प्रणिपत्य तस्थौ कृताञ्जलिश्चास्य पुरो विनम्रः ॥ २० ॥

निर्दिष्टपीठे मुनिनोपविष्टं म्लानाननं वीक्ष्य शिवाजिमेषः ।
पप्रच्छ किं तात पिपासितोऽसि तथेति स प्रत्यवदत्तृषार्तः ॥ २१ ॥

यावत्समर्थश्च समुद्धार दण्डेन पार्श्वस्थशिलां गुहायाम् ।
व्यलोकयत्तेहाद्रिसमुद्भवैका तावत्स्रवन्ती स्फटिकाच्छनीरा ॥ २२ ॥

अच्छोदकं पेयमिदं त्वयेति पपौ यथेच्छं मुनिना प्रदिष्टः ।
दण्डप्रणामं च विधाय दीर्घं सम्भाषमाणो दिवसं निनाय ॥ २३ ॥

झरी समर्थेन विनिर्मिता या कृते शिवाजेर्गिरिकन्दरेऽस्मिन् ।
अद्याप्यहो दृक्पथमेति कुब्डीतीर्थावनीति प्रथिताऽध्वगानाम् ॥ २४ ॥

* * * * *

शिवाजिरन्यावसरे प्रयास्यन्सहस्रयुग्मेन स सैनिकानाम् ।
यदासदच्चाफलखोरगर्तामुपस्थितिं तत्र मुनेरवेदीत् ॥ २५ ॥

यदृच्छया योगवशान्महर्षेस्तत्र स्थितस्येक्षणसौख्यलब्ध्यै ।
द्वित्रानुगैरन्वित आससाद दरीं शिवाजिर्मुनिनोषितां ताम् ॥ २६ ॥

सम्मान्य भूपालमुवाच भुङ्क्ष्व मध्याह्नकालेऽद्य समं मयेति ।
आलोक्य योगीश्वरमेकशिष्यं सप्रश्रयं प्राह महीश्वरस्तम् ॥ २७ ॥

सहस्रयुग्मं मम सैनिकानां व्यसर्जि भूमीध्रवने मया यत् ।
भुक्तिः कथं तस्य भवेद्वनेऽस्मिन् भवान् हि शिष्यैकसमन्वितोऽत्र ॥ २८ ॥

विहस्य किञ्चिन्मुनिरभ्यधात्तं जानासि सम्यग्भगवत्प्रसादात् ।
जीवन्ति वन्या इह कोटिशोऽपि तस्मादलं तात विचिन्तयेति ॥ २९ ॥

आदेशि शिष्यो मुनिना ततश्च स्नातान् क्षितीशस्य भटान् तटिन्याम् ।
कल्याण सर्वांल्लघु भोजयेति श्रुत्वा स तस्थौ प्रतिपत्तिमूढः ॥ ३० ॥

अथैनमालोक्य गुरुः सचिन्तं प्राह स्म पार्श्वस्थगिरिं व्रजेतः ।
तस्मिन्गुहाद्वारशिलापसारे यत्काङ्क्ष्यते द्रक्ष्यसि तत्क्षणात्त्वम् ॥ ३१ ॥

शिष्यो गुरोरन्वसरन्निदेशं विलोकयामास विशालदेशम् ।
सम्मार्जितं गोमयलिप्तमच्छं पार्श्वद्वयेऽनोकहवृन्दशोभम् ॥ ३२ ॥

तस्मिन्स्थले चारुतराणि पङ्क्त्या न्यस्तान्यलं दारुमयासनानि ।
सहस्रयुग्माधिकभोक्तृलोका यत्रोपवेष्टुं प्रभवेयुरद्धा ॥ ३३ ॥

तावत्सुचामीकरभाजनेषु तत्कालसिद्धं मधुरं कवोष्णम् ।
चतुर्विधान्नं परिवेषितं प्राङ् महीश्वरामात्यचमूजनार्हम् ॥ ३४ ॥

आलोक्य दृश्यं परमाद्भुतं तद्विस्फारिताक्षिद्वितयो मुहूर्तम् ।
तत्रैव चित्रार्पितवत्स तस्थौ पश्चादुपायाद्गुरुमाशु शिष्यः ॥ ३५ ॥

भोस्तत्र शीघ्रं नय सैनिकांस्तानित्येवमादिश्य समर्थ एनम् ।
महीपतिं सानुचरं निनाय प्रति स्थलीं तां गिरिकन्दरस्थाम् ॥ ३६ ॥

नरपतिरथ पश्यन्नात्मसम्भावनार्थं
स्थलमिदमतिरम्यं यत्प्रभावान्महर्षेः ।
समुदितमिह दर्यां हर्षबाष्पैः कृतज्ञो
गुरुवरचरणाब्जे क्षालयामास पूते ॥ ३७ ॥

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सान्निध्यमिच्छुर्बलवन्महर्षेः पुनः पुनस्तं नृपतिर्ययाचे ।
सामीप्यसेवाग्रहणेन योगिंस्त्वया कृतार्थीक्रियतां जनोऽयम् ॥ ३८ ॥

क्षितीश्वरेणेति पुनः पुनः स सम्प्रार्थितस्तत्समयेऽनुमेने ।
दुर्गे मुनीन्द्रः परलीपुरस्थे सद्यः सशिष्यः सुखमध्युवास ॥ ३९ ॥

दुर्गस्य पश्चाद्दिशि दक्षिणस्यां संस्थाप्य मूर्तिं कुलदेवतायाः ।
ससज्जनो यत्र मुनिर्न्यवात्सीत्सोऽभूत्ततः सज्जनदुर्गनामा ॥ ४० ॥

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अथैकदा सामननामदुर्गं निर्मीयमाणं हुकिरिप्रदेशे ।
निरीक्षितुं भूपतिरभ्यगच्छत्सूर्योदयात्प्राक् कुतुकान्वितः सन् ॥ ४१ ॥

सहस्रशः कर्मकरानथात्र दृष्ट्वा मनस्याकलयन्मनस्वी ।
धन्योऽस्म्यहं यत्परिपोष्यतेऽयं मया सहस्राधिकदीनलोकः ॥ ४२ ॥

इत्येवमस्मिन्नभिमन्यमाने तत्राविरासीत्सहसा समर्थः ।
कुतो भवानागतवानकाण्डमिति प्रणम्यान्वयुनक् शिवाजिः ॥ ४३ ॥

तं सस्मितः प्रत्यवदन्महर्षिर्यद्दुर्गनिर्मापणकार्यमत्र ।
तात त्वयारब्धमिति प्रसन्नो द्रष्टुं तदेतत् समुपस्थितोऽस्मि ॥ ४४ ॥

सगद्गदं भूपतिरब्रवीत्तं भाग्योदयो मेऽद्य तथा स्थलस्य ।
पूते महात्मन्समभूव नूनं भवत्पदाम्भोरुहपांसुनाऽऽवाम् ॥ ४५ ॥

ब्रूते मुनिः स्मानिलजस्य वासाद्दैवोदयः शश्वदभूत्स्थलेऽस्मिन् ।
यथार्थराजो जनरञ्जनात्त्वं प्रोच्येति राज्ञा सह संचचार ॥ ४६ ॥

संशोधितस्याध्वन एव मध्ये बृहच्छिलां वीक्ष्य मुनिर्बभाषे ।
शिलामिमामत्र कुतो विसृज्य सम्मार्जिता कर्मकरैः प्रतोली ॥ ४७ ॥

इत्युक्तमात्रे नृपतेर्निदेशात् प्रावर्ति भङ्क्तुं किल शिल्पिनैनाम् ।
गोलाकृतिर्यावदशिष्यताात्तसंज्ञेन तेनाथ कृतेर्विरेमे ॥ ४८ ॥

तत्कन्दुकाकारजुषः शिलाया भागद्वयान्तर्विवरे व्यलोकि ।
कुम्भार्धमात्रोदकलीनदेहो भेकः सुखी नीरव एक एव ॥ ४९ ॥

सुविस्मितं प्राह मुनिः स्म भूपं न केवलं कर्मकराः सहस्रम् ।
त्वयाऽविताः किन्त्विह दर्दुरोऽयं धन्योऽसि तस्मान्नृपते नितान्तम् ॥ ५० ॥

श्रुत्वा नृपो मर्मविदोऽस्य वाक्यं ह्रीणः स्पृशंस्तच्चरणाववादीत् ।
कृतो मया यो मनसापराधः स क्षम्यतां हन्त भवद्भिरद्य ॥ ५१ ॥

परामृशंस्तस्य शिरः शिवाजेः स्मेराननः प्रत्यवदत्समर्थः ।
प्रियोऽसि भक्तः परमात्मनो यत्तेनैव चक्रे जनपालकत्वम् ॥ ५२ ॥

दर्पाद्विकल्पो हृदि तेऽविशद्यो निवृत्तिरस्याथ भवेदिति प्राक् ।
ततो विशुद्धिस्तव चेतसः स्यादित्यागतोऽस्म्यत्र नृपाहमद्य ॥ ५३ ॥

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अथैकदा चाफलतः प्रयातो ग्रामान्तरं शिष्ययुतः समर्थः ।
मध्याह्नकाले समुपाजगाम किञ्चित्पुरं पाडलिनामधेयम् ॥ ५४ ॥

भैक्ष्याय यावद्ययुरस्य शिष्याः केचित् प्रति ग्रामटिकां सकन्थाः ।
तावत्तटे स स्थितवांस्तटिन्याः सुखेन संध्यादिविधीन्समाप्य ॥ ५५ ॥

अथार्धनग्नानवलोक्य शिष्यांस्तान् ग्रामणीः प्राह रुषा स्म तारम् ।
किं याच्यते भैक्ष्यमपास्तलज्जैः को नाम धर्मो भवदाश्रितोऽयम् ॥ ५६ ॥

इत्युच्चकैः प्रोच्य हठात्स तेभ्य आच्छिद्य कन्थाः सकमण्डलूंश्च ।
प्रताड्य तान्वाक्कशया पुनश्च निष्कासयामास ततः खलात्मा ॥ ५७ ॥

श्रुत्वाथ वृत्तं मुनिरब्रवीत्तान्स ग्रामणीर्वः कृपया मुमोच ।
तस्मात्प्रयास्याम इतोऽतिशीघ्रमिति स्वशिष्यैर्निरगात्ततः सः ॥ ५८ ॥

तावत्स्थलेऽस्मिन्सहसाग्निदाहादाच्छादिते धूमपटेन सर्वैः ।
संक्षुब्धचित्तः प्रतिपत्तिमूढ इतस्ततो ग्रामजनोऽभ्यधावत् ॥ ५९ ॥

अथोल्कपाणिर्ददृशे करालः कोपाकुलः कोऽपि कपिर्महीयान् ।
गृहाग्रमुत्प्लुत्य गृहान्तराग्रादुज्ज्वालयन् सर्वत एव वह्निम् ॥ ६० ॥

महर्षिशिष्येषु कृतापचाराद्धिक्त्वामनर्थः समजायतेति ।
ग्रामाधिपं तीव्रमधिक्षिपन्तः स्त्रीबालवृद्धा मुनिमन्वगच्छन् ॥ ६१ ॥

तावत्समर्थं ददृशुः सशिष्यं ग्रामाददूरं क्वचिदाम्रखण्डे ।
साष्टाङ्गपातं च ययाचिरेऽमी क्षमां महर्षेर्नतमौलयोऽस्य ॥ ६२ ॥

अलं भिया पश्यत भोः पुरस्तादिति प्रदिष्टो मुनिना जनोऽत्र ।
तं वारिवर्षेण कपिं ददर्श निर्वापयन्तं लघु वह्निदाहम् ॥ ६३ ॥

मुनेरचिन्त्याज्जनितां प्रभावाच्चमत्कृतिं तामवलोक्य लोकः ।
दृष्टिष्वविश्वस्त इवात्मनोऽपि विलुप्तवाक्शक्तिरिवावतस्थे ॥ ६४ ॥

तदनु मुनिरदग्धां पूर्ववद्वीक्ष्य पल्लीं
प्रमुदितमनसा स्म प्राह सौम्याः कदापि ।
पुनरिह नहि भूयाद्वह्निदाहप्रसक्तिः
कथितमिति तदाऽभूत्सत्यमेवाद्य यावत् ॥ ६५ ॥

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शिष्यैः पिधाप्याथ बहिस्त आत्मकोष्ठं मुनिस्तानवदत्कपाटः ।
उद्घाट्यतां षोडशवासरान्ते भजे मनश्शान्तिकृते समाधिम् ॥ ६६ ॥

प्रोच्येति सोऽन्तः स्थितवान्मुहूर्तं ध्यायंस्तदा ज्ञातजनन्यवस्थः ।
सुप्तेषु शिष्येष्वथ संप्रतस्थे प्रसूं दिदृक्षुर्निशि जाम्भपल्लीम् ॥ ६७ ॥

अत्रान्तरेऽस्थान्मरणोन्मुखी सा प्रतिक्षणं स्वात्मजमाह्वयन्ती ।
आश्वासयद्यावदमूं वरिष्ठस्तावत्समर्थः समुपस्थितोऽभूत् ॥ ६८ ॥

मातः समायात इहास्मि पश्य नाहं तवेत्याह न यावदेषः ।
सा तावदुज्जीवनमाप भूयो निरूपयन्ती सुतमस्तशब्दा ॥ ६९ ॥

ततः समर्थो मृदुवागुवाच मातस्त्वयाहं स्मृतमात्र एव ।
यथाप्रतिज्ञं तव पादमूलं सिषेविषुर्दूरत आगतोऽस्मि ॥ ७० ॥

धन्यास्मि यत्प्रासुवि पुत्ररत्नं इति ब्रुवन्त्या मुनिरङ्घ्रियुग्मे ।
शिरो निधायासि न केवलं नौ माता जगत्या इति तां बभाषे ॥ ७१ ॥

तदनु कृशशरीराऽप्याशु बद्धाञ्जलिः सा
विचलितुमपि तल्पे न क्षमा स्तोकमात्रम् ।
भगवति निहितात्मा रामचन्द्रेऽथ साध्वी
जिगमिषुरिव पत्युर्धाम नेत्रे मिमील ॥ ७२ ॥

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अथ क्वचिद्रायगडात्सतारापुरं शिवाजिः समुपेत्य दुर्गे ।
परीक्षणं तत्र विधाय भूयो निवृत्य हर्म्ये स्थितवानिहैव ॥ ७३ ॥

तत्रान्तरे माहुलिनिर्झरिण्याः स्नातो जले तीरसमाप्तसन्ध्यः ।
पर्यट्य भैक्ष्याय पुरान्तरे श्रीसमर्थ आसादितवानकस्मात् ॥ ७४ ॥

सुखोपविष्टेऽथ नृपे स्वधाम्नि श्रीरामनाम्नः कृतवान्स घोषम् ।
स्वरं यमाकर्ण्य शिवाजिराजो रोमाञ्चितो ज्ञातगुरूपसत्तिः ॥ ७५ ॥

भैक्ष्यार्थिनेऽसौ महिताय योग्यं न्यूनं न राज्यादिति निश्चिकाय ।
राज्यार्पणाशंसकमेकलेखं दातुं स्वनामाङ्कितमर्थिनेऽस्मै ॥ ७६ ॥

न्यस्तं तमेतं निजभैक्ष्यपात्रे मुनिः पठित्वा सविनोदमाह ।
प्रदाय मह्यं नृप राज्यमेतन्निरुद्यमेन क्रियते त्वया किम् ॥ ७७ ॥

नित्यं महात्मन्निह सेवितुं व इच्छामि भूरीति नृपं ब्रुवाणम् ।
भवत्विति प्रोच्य मुनिश्चचाल शिष्यैश्च तेनानुगतः सकन्थैः ॥ ७८ ॥

समर्प्य भैक्ष्यात्प्रभवे निवेद्यं भुक्त्वा च शेषं सह भूप शिष्यैः ।
कीदृक्सुखं प्राप्स्यसि वत्स सार्धं वसन्मयेत्याह नृपं समर्थः ॥ ७९ ॥

सङ्गाद्विना मे भवतां न सौख्यं श्रुत्वेति तुष्टो मुनिराह भूयः।
प्रदास्यसि प्रार्थितमद्य किं मे देहोऽर्थ्यते वोऽवनिपोऽब्रवीत्तम्।॥ ८० ॥

एवं तव स्याद् दृढनिश्चयश्चेत्तदुह्यतां राज्यभरो यथावत्।
शासद्धि राजा तपतां द्विजानां करोति सेवां किल मादृशानाम् ॥ ८१ ॥

संसारतः स्वस्य विमोचनेच्छुं राज्यप्रदानोत्सुकमात्मने यत्।
पुरा वशिष्ठो गुरुरादिदेश श्रीरामचन्द्रं शृणु तद् ब्रवीमि ॥ ८२ ॥

कुर्याद् द्विजन्मा सततं तपांसि शिष्यात्स्वधर्मेण नृपः प्रजाः स्वाः।
शश्वद् द्विजानामभिरक्षणाद्धि गुरुं यथार्हं किल सेवतेऽसौ ॥ ८३ ॥

तपोधनस्यास्य वनेचरस्य राज्योपभोगे न ममाभिलाषः।
प्रजाः प्रजावत्परिपालयेति गुरूपदिष्टः स तथा चकार ॥ ८४ ॥

अथ नरपतिस्तामाकर्ण्य प्रबोधगिरं मुने-
र्विनतशिरसा तस्यादेशं मुदा प्रतिपद्य च।
प्रभुरघुपतेर्भव्यादर्शं हृदि प्रणिधाय तं
पुनरनुचिकीर्षुः सन् राज्यश्रियं परिषस्वजे ॥ ८५ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते श्रीशिवराजदर्शनो नाम द्वादशः सर्गः।

॥ श्रीराम जय राम जय जय राम ॥

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## त्रयोदशः सर्गः।

मतिरस्तु सदा नित्यं रघुनाथपदाम्बुजे।
जिह्वाग्रे रामनामैव मम खेलतु सर्वदा ॥ १३ ॥

कवीतरेण।

श्रीशिवाजिनृपमात्मसात्कृताभेद्यदुर्गसुसमृद्धदेशकम्।
वीक्ष्य तस्य महतौजसा हतः सार्वभौमयवनो व्यकम्पत ॥ १ ॥

आदृतोऽस्य यवनाधिकारिषु कश्चनाफझलखाननामकः।
दुर्मतिः स च विजापुरे वसन्सम्ममर्द यवनेतरां प्रजाम् ॥ २ ॥

सोऽभिनह्य महतीं वरूथिनीं श्रीशिवाजिवशवर्तिनीं क्षितिम् ।
आत्मसात्सपदि कर्तुमुद्यतःसज्जितोऽभवदभिद्रवक्रमे ॥ ३ ॥

आशिषां गुरुवराद्वाप्तये श्रीशिवाजिरुपयातवानमुम् ।
ईश एकमनसाऽध्युपास्यतां जिष्णुरेव भवितासि सोऽब्रवीत् ॥ ४ ॥

साध्वनुष्ठितगुरूदितक्रमः सस्वजे स विजयश्रिया रणे ।
नारसिंह इव वैरिणं पुरा म्लेच्छवीरमपि दारयन्नखैः ॥ ५ ॥

प्राप्तभूरिधनवाजिवारणः स्नापयन् क्षितिमरातिशोणितैः ।
सज्जनांश्च समतोषयन्नृपो धर्मकण्टकविनाशनादसौ ॥ ६ ॥

घोरसङ्कटविमुक्तिमाप्तवान् देवतास्तुतिपरः स जित्वरः ।
दर्शनोत्सुक इयाय सद्गुरुं योऽध्युवास गिरिकन्दरं तदा ॥ ७ ॥

दासबोधकृतिलेखने तदा व्यापृतोऽभवदसौ मुनीश्वरः ।
भूपतिर्भुवि निपत्य यत्पुरो नम्रबद्धकरपल्लवः स्थितः ॥ ८ ॥

सत्कृतौ मुनिरवर्णयद्गुणानुत्तमस्य पुरुषस्य सद्गुरुः ।
आदिशत्पठितुमंशतश्च तां सोऽप्यधीत्य निजगाद विह्वलः ॥ ९ ॥

निर्धनस्य पतितस्य यक्षराड्देवभावपरिवर्तनक्षमः ।
तत्समर्थ इति विश्रुतो भवान् भाति दास इति नाममात्रतः ॥ १० ॥

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पूर्ववृत्तमृतपत्रिणीपुनर्जन्मविश्रुतकथाकुतूहलात् ।
कश्चन द्विजजनः परीक्षणं कर्तुमुत्सुकमना अभून्मुनेः ॥ ११ ॥

प्रस्थिता निजपुरान्महीसुराः प्राप्य माहुलिपुरीं नृपाय ते ।
आगता मुनिवरस्य दर्शनाकाङ्क्षिणो वयमिति न्यवेदयन् ॥ १२ ॥

भूभृता गुरुरसौ निवेदितब्राह्मणागमनवृत्त आदरात् ।
प्राह यामि मृगयाकृते वनं सम्मिलेयमचिरेण तानिति ॥ १३ ॥

आदृता नृपतिना द्विजा अमी यावदत्र मुनिदर्शनोन्मुखाः ।
तावदेष समुपस्थितो वनात्पृष्ठलम्बिशुभगोफणोऽनुगैः ॥ १४ ॥

क्वाटितं नु भवतेति भूपतिं प्रष्टुकाममवदत्तपोधनः ।
दूरमस्मि मृगयार्थमीयिवानित्युदीर्य जुहुवेऽनुगान् गुरुः ॥ १५ ॥

आदिदेश स निधीयतामिहाशेषमद्य मृगयार्जितं मया ।
जालतस्तदनु पातितोऽनुगैर्द्राक् परासुचटकव्रजो भुवि ॥ १६ ॥

तद्विलोक्य नृपतिर्जुगुप्सितं दुःखितोऽभवदधोमुखो ह्रिया ।
श्रीसमर्थमपि तत्र केचनाध्यक्षिपन्नसहमानमानसाः ॥ १७ ॥

तावदुक्तमृषिणा दिनद्वयं नीयतां पुरि सभाजनैरिति ।
स्वानुगान् तदनु निर्दिदेश यद् भैक्ष्यमर्थयितुमद्य गम्यते ॥ १८ ॥

तद्विमोचय खगान्यदञ्जसाऽमी समीयुरपि शावकैरिति ।
शक्नुयुर्डयितुमण्डजाः कथं प्राक्कृता हि भवता परासवः ॥ १९ ॥

प्रष्टुकाममिति शिष्यमाह तं तत्र विस्तृणु तृणं च तद्दह ।
तैस्ततः प्रति नभो डयिष्यते प्रोक्त इत्थमकरोत्तथानुगः ॥ २० ॥

प्रोज्ज्वलत्तृणचयात्खगा अमी जीविताः सपदि डिड्यिरे नभः ।
तच्चमत्कृतिमवेक्ष्य विस्मयात्तस्थिवान्स्तिमितलोचनो जनः ॥ २१ ॥

तदनु जनसमूहः सुप्रतीतो महर्षे-
श्चिरतमतपसात्ताऽपूर्वसामर्थ्यसारे ।
अनमदनुशयार्तो ह्रेपितस्तत्पुरस्तात्
सकरपुटविनम्रस्तं मुनिं चान्वनैषीत् ॥ २२ ॥

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प्राचलत्प्रभुशिवाजिरेकदा दुर्गतः प्रति महाबलेश्वरम् ।
वासमध्वनि गुरोर्गिरौ क्वचिज्ज्ञातवांश्च नितराममोदत ॥ २३ ॥

प्राप्तमात्र इह पार्श्वगैर्मुनिं सोऽन्वियेष करदीपधारिभिः ।
पर्यटन्स विपिने गवेषणे नान्यदाप फलमन्तरा श्रमात् ॥ २४ ॥

अन्ततोऽनुगजनाद्वियोगतः स्वं ददर्श विपिने तदैककम् ।
पानमन्नमविचिन्तयन्नयं भ्रान्तवान्स गुरुदर्शनातुरः ॥ २५ ॥

प्रातरासददसौ क्वचिद्गिरेः कन्दरं विजनकानने तदा ।
तच्छ्रुवःसरणिमाप सन्निधौ कस्यचित्सरुज आर्तनिःस्वनः ॥ २६ ॥

शीघ्रमेव स दरीं प्रविश्य तां भूमिशायिगुरुवर्यमैक्षत ।
आयुधक्षततनुं यथा क्षितावालुठन्तमतिवेदनाकुलम् ॥ २७ ॥

श्रीशिवाजिरतिमात्रविह्वलस्तं विलोक्य करुणार्द्रितान्तरः ।
अन्वयुङ्क्त परितापकारणं सार्तनादमवदन्मुनीश्वरः ॥ २८ ॥

दुस्सहामुदरवेदनां कथं वच्मि वत्स मरणोन्मुखस्य मे ।
द्वीपिनीस्तनपयोऽस्ति केवलं रोगशामकमहौषधं श्रुतम् ॥ २९ ॥

प्राप्यते कथमिदं मयेति तं वादिनं गुरुमुवाच भूपतिः ।
लब्धुमेतदभियामि सेवनात्सद्गुरोः किमिह मे महत्तरम् ॥ ३० ॥

इत्युदीर्य दृढधैर्यवारिधिर्वारितोऽपि गुरुणा दयालुना ।
काङ्क्षितौषधगवेषणापरः पात्रपाणिरटवीमगाहत ॥ ३१ ॥

देहशुल्कमपि दातुमुत्सुको वेदनोपशमनाय सद्गुरोः ।
अन्वियेष नृपतिः समीहितं यावदासददसौ गुहां क्वचित् ॥ ३२ ॥

व्याघ्रशावकयुगं विलोकयन् रोमहर्षसमुदञ्चिताङ्गकः ।
तावुपेत्य स परामृशद्यदा प्रोच्चकैः स निशशाम गर्जनाम् ॥ ३३ ॥

उत्पपात सहसोपरि प्रभोर्द्वीपिनी प्रकटितस्वदंष्ट्रिका ।
स्वं प्रगृह्य परिनिघ्नतीं च तां सोऽभ्यधान्मृदुगिराऽर्भकप्रियाम् ॥ ३४ ॥

त्वां निहन्तुमुत शावकाविमौ नागतोऽहमपहर्तुमम्ब ते ।
त्वं सहस्व कृपयाथ दोहनं त्वत्पयो हि समपेक्षते गुरुः ॥ ३५ ॥

हिंसितुं च यदि मां स्ववृत्तये मातरिच्छसि यदृच्छयेक्षितम् ।
दोहनोत्तरमदो विधीयतां देह एष गुरवे समर्पितः ॥ ३६ ॥

प्रोच्य तामिति परामृशद्यदा तच्छिरः क्षितिपतिः समार्दवम् ।
लेढुमारभत तत्करं तदा रौद्रता मृदुगिरा हि लीयते ॥ ३७ ॥

वीक्ष्य तत्प्रकृतिविक्रियां द्रुतं दुग्धवान्नृपतिरूधसः पयः ।
भाजने च परिपूरिते क्षणात्तां प्रणम्य निरगात्प्रहर्षितः ॥ ३८ ॥

अल्पमार्गममुना गतेन भोः साधु साध्विति मृदुस्वरः श्रुतः ।
पृष्ठतश्च सहसा मुनिर्बभावंशुमानिव घनाम्बुदोद्गतः ॥ ३९ ॥

अथ विदलितवस्त्रं कण्टकैश्च क्षताङ्गं
प्रखरपशुनखैस्तं श्रीसमर्थो विलोक्य ।
निरतिशयकृपार्द्रो विस्मितश्चास्य भक्त्या
नयनविगलदश्रुस्तं परिष्वज्य चाह ॥ ४० ॥

तृणमिव निजजीवं कल्पयन्प्राविशस्त्वं
भयदमिदमरण्यं सङ्कुलं क्रूरसत्त्वैः ।
तव दृढतरभक्तिस्वादुपीयूषवृष्ट्या
मम जठरकृशानुस्तात निर्वापितोऽभूत् ॥ ४१ ॥

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निर्वर्तिते सति यथाविधि राजधान्यां
राज्याभिषेचनमहे स शिवाजिराजः ।
प्राप्ताखिलावनिरयं दिशि दक्षिणस्यां
सत्यं बभूव जनरञ्जनतोऽत्र राजा ॥ ४२ ॥

भूपतिस्तदनु जग्मिवान्गुरोर्दर्शनाय परलीपुरं शुभम् ।
तत्र मासमवसत्सुखं कृती दासबोधरसमापिबन्मुनेः ॥ ४३ ॥

तावुभौ सततमेव संगतौ निन्यतुर्हि विजने प्रतिक्षणम् ।
एकदा स्थिरसमाधिमास्थितो भूपतिः स गुरुणा प्रबोधितः ॥ ४४ ॥

यापितेषु दिवसेषु केषुचिद्दर्शनं न भविता पुनर्गुरोः ।
ज्ञातवानिति सबाष्पनिर्झरः श्रीशिवाजिरतिविह्वलोऽभवत् ॥ ४५ ॥

आत्मनिग्रहविधौ तमक्षमं गाढमाशु परिरभ्य योगिराट् ।
प्राह संगतिमवाप्य मे चिरं न क्षमोऽसि कथमात्मनिग्रहे ॥ ४६ ॥

इत्युदीर्य मृदुवाक्तदा समाश्वासयत्स्वकृतिसारबोधनात् ।
आशिषः शुभतमा दिशन्गुरुस्तत्पुरीं च विससर्ज पार्थिवम् ॥ ४७ ॥

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धेनुभूप्रचुरवित्तदानतस्तोषयन्नवनिपोऽखिलप्रजाः ।
धारयन्स्वयमुपोषणव्रतं कीर्तनश्रुतिसुखैकमग्नधीः ॥ ४८ ॥

तस्थिवान् क्वचिदसौ कुशासने निर्विशन्प्रभुकथामृतं निशि ।
उत्ससर्ज सहसा निजानसून् रामनाम समुदीरयन् सकृत् ॥ ४९ ॥

विधिहतमहाराष्ट्राकाशे प्रतापकरोज्ज्वलः
शिवनृपदिनेशोऽस्तं यातो जनार्तितमोमये ।
इति मुनिवरः श्रुत्वेच्छा श्रीपतेर्हि बलीयसी-
त्यभिदधदसौ शोकापन्नो मठान्न ययौ बहिः ॥ ५० ॥

आश्रमे स्थितममुं दिवानिशं लोकदर्शनपराङ्मुखं गुरुम् ।
वीक्ष्य दुःखितहृदोऽनुयायिनो मौनमुद्भवमुखा हि भेजिरे ॥ ५१ ॥

षण्मासोर्ध्वं परमरुचिरं दासबोधादिकाव्य-
ग्रन्थाकारं पदमणिसरं व्यासकल्पो निबध्य ।
श्रीरामाज्ञाद्वयमपि यथावत्तया चानुरुध्य ।
प्राज्ञः सोऽयं सुखमभिययौ धाम वायोः सुतस्य ॥ ५२ ॥

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निस्त्रिंशबुद्धिबलतो भुवि राज्यधर्म-
संस्थापनेन महितौ शिवरामदासौ ।
वैकुण्ठलोकमवकुण्ठमुपागतौ ता-
वानन्दभागभिननन्द भृशं मुकुन्दः ॥ ५३ ॥

इति सौ. क्षमायाः कृतौ श्रीरामदासचरिते शिष्यगुरुनिर्याणो नाम त्रयोदशः सर्गः ।

॥ श्रीराम जय राम जय जय राम ॥



# शुद्धिपत्रम्

| पृष्ठः | श्लोकः | अशुद्धम् | शुद्धम् |
|---|---|---|---|
| ३ | २७ | मोदररसं | मोदरसं |
| ५ | ४ | व्यस्मापयत् | व्यस्माययत् |
| ९ | १ | ...प्रथियो...पि | स्वगुरुं विचक्षणम् |
| ११ | ३३ | ...काङ्क्षता | ...काङ्क्षदा |
| १३ | ५४ | .. गमनेच्छं | .. नेच्छुं |
| १३ | ५४ | ...निष्पन्दि | निस्यन्दि |
| १५ | १६ | ...जागृत एष | ...जागरितैष |
| २१ | ४४ | ..ष्टपुत्रीति | ...ष्टपुत्रेति |
| २५ | १९ | अनुयुनक्ति बटुः स्म | अन्वयुङ्क्त स बटुः |
| २५ | २९ | प्रति...सुर... | प्रतिगमिष्यत आशु खवर्त्मना |
| ३५ | ९ | परिसेव्यता... | परिषेव्यता...... |
| ४१ | १५ | आचक्षिरे | आचख्यिरे |
| ४४ | ४६ | शिष्यान्...तत्र | ...शिष्यांस्तदनु न्ययुङ्क्त |
| ५१ | ५१ | व्यस्मापयद् | व्यस्माययद् |
| ५२ | ९ | चलिष्ये न कदाचनाहम् | चलिष्यामि कदापि नाहम् |
| ५४ | ३० | भटान् तटिन्याम् | भटांस्तटिन्याम् |
| ५५ | ४३ | प्रणम्या...शिवाजिः | क्षितीशः प्रणतोऽन्वयुङ्क्त |

# LIFE OF SRI RAMDAS

## CANTO I

1. After the foreign invasion three hundred years ago, when religion had declined in the Maharashtra. there appeared on earth, an incarnation of the wise *Hanuman, to protect the oppressed.

2. The source of rivers, hidden somewhere on a mountain, long remains obscure, like the Parijat in the ocean.

3. When, however, the rivers, in their depth and width, rush headlong into the foaming ocean, they attract the eye of a passer-by and fill him with astonishment.

4. So does the family of a saint, having long remained unknown, blaze forth by his virtues to immortal fame.

5. Blessed is the beautiful Maharashtra, illumined as it was by the noble deeds of great sages like Namdev and others and valiant heroes like Shivaji.

6. Here flows the Godavari, beautiful like the heavenly river (Ganga), whose banks were once sanctified by the dust of Rama's lotus-feet.

7. On her banks there is a village called Jambh, where lived a thousand years ago a priest named Thosar, with his sons and grand-sons.

8. Three hundred years ago, Suryajipant of the twenty-second generation, raised the family to prominence, as the sun opens out a lotus at dawn.

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* Maruti, the monkey-god.

9. As a chakor follows the moon-beams, he followed the priestly profession of his ancestors, who were devoted to Rama's feet as bees to a lotus.

10. Through God's favour, or perhaps through his own or his father's merit, he became a learned man and lived with his wife Renudevi ever in contemplation of God.

11. The saintly priest and his wife, leading a life of contentment, had a vision of the divine couple, Rama and Sita, with the brilliance of a thousand suns.

12. The self-restrained couple carried on with due respect every single duty prescribed by the ancient sages for a householder.

13. No wonder that not only the whole village respected them, but even people from other villages who visited their home, honoured them.

14, 15. In course of time two sons were born to them, as the Sun and Moon to Heaven and Sea. They had lovable qualities, they were to prove far-shining lights of their family. Great men are born only of pious parents.

16. The two sons' birth proved the merit of Suryajipant and Renudevi as the shining streak on the touch-stone proves the purity of gold.

17. As foretold by a seer and blessed by elders, Renudevi gave birth to her first son, as formerly Vinata to Garud

18. It was said that the boy's birth was the fruit of the parents' visiting sacred places ; that it was also due to Ganga's grace ; hence was he named Gangadhar.

19. Saint Eknath living then at Paithan called him Jyestha (elder) as he actually was; later, he was known as S'restha.

20. Intensely devotional by nature like his father, he was initiated at the age of nine, when by the grace of God, he gave himself up to ceaseless contemplation.

21. Eknath had already told Suryajipant that Maruti of divine power, would soon be born to him.

22. So he and other saints of the Maharashtra, while awaiting the incarnation of Maruti, filled the earth with his praises.

23. On the auspicious ninth day of the month of chaitra—Sri Rama's birth anniversary—Suryajipant was absorbed from sunrise in reciting Vedic hymns.

24. Then, as the sun was shining in the middle of the sky, and as Vishnu's image was being sprinkled with petals of flowers by the devotee, his wife gave birth to a jewel of a son, just at the moment when Kaushalya had given birth to Rama.

25. Suryajipant, now doubly jubilant over the two great birth festivities, celebrated the day with prayers and distribution of sweets to the entire village.

26. As the infant shone with a peculiar lustre, the father called him Narayan. Later, he became known as Ramdas and also as Samartha.

27. With a fair complexion, a lovely body, and new-moon-like lustre, the boy growing day by day brought abundant joy to the parents.

28. Suryajipant once went with his family to Paithan to see Saint Eknath after visiting sacred places on the way.

29. The fore-sighted Eknath, who had already foretold the Brahman of his second son's birth, soon learnt of his arrival and was mightily pleased.

30. The sage offered them due welcome, and lifting the twelve-month-old babe, hugged him, and kissed his chin again and again.

31. With exhuberant affection the sage pressed the infant to his heart, knowing by spiritual light that he was an incarnation of Maruti. He was beside himself with joy ; tears streamed forth from his eyes; he began to dance; and the infant burst out laughing.

32. Presently, he said to the parents : "My friend, blessed are you by the birth of this son. Blessed also is she whose womb bore him. Your good family now shines forth by the brilliance of this noble figure.

33. "You have been unswerving in your devotion to Rama's lotus-feet, my friend; your merit has brought into your family a man of wonderful power. He will found a new era; he will attain fame; he will save his countrymen from the tyranny of a foreign yoke, and elevate them.

34. "He will extend the work of spiritual uplift that I so heartily began long ago, and will thereby establish swarajya in the Maharashtra. Now let the final curtain of my life be lowered." Soon after Eknath vanished.

## CANTO II

1. Suryajipant's smiling son hardly ever cried as an infant. A lion's cub doth not yelp like a jackal.

2. Growing day by day, he in due course attained boyhood like a seedling blooming into a flower.

3. Adept in all games of stick and ball, as also in fist fights on the banks of the Godavari, he easily beat other boys.

4. Enjoying adventurous pastimes, he climbed a tree adroitly, and jumped from its high top into the river, much to the amazement of his comrades.

5, 6, 7. Sometimes, wandering alone, he would enter a forest fearlessly and remain there, listening to the warbling of birds, or to the humming of bees. He would watch with interest eccentric pranks of monkeys, as though he remembered their companionship in his previous life, and would spend the whole day in the woods, not thinking of his food or drink. Sometimes in summer, he would dive into the crystal waters of the river and after a swim linger on its banks pensively.

8, 9. When his mother tried to scare him with stories of ghosts, the fearless rambler would be amused and roar with laughter. On the contrary, he grew more and more fearless and venturesome. A spark of fire scattered on hay, must spread out in a blaze.

10, 11. Other boys of the village, being greatly attached to him, became his constant companions, and he shone out as their leader, as did Maruti at the head of monkey soldiers. The innocent pranks of these

playful children were reminiscent of those of the monkey army described by the poet in the Ramayana in beautiful verse.

12, 13. The lads of the village, out of affection for their leader, did what he asked them to do, jumping swiftly from one tree to another, swimming across the river and climbing lofty peaks of hills. He, their honoured leader, fearlessly planned a fresh venture every day and urged his comrades to follow him.

14. One early morning unnoticed by his parents, little Narayana slipped out of his home and wandering alone from forest to forest, reached a lonely spot.

15—18. Thirsty after the fatiguing ramble, he drank the cold water of a mountain spring. Then, as he sat under a tree gazing at the natural beauty of the spot, an immense but gentle-faced monkey coming softly behind him, lifted the astonished boy on to his back and with a quick bounce, went along the forest path. The boy was carried by the strange monkey from one forest to another, then across the river, until they reached a lonely thicket where he saw an uncommon spectacle. The monkey stood stock-still for a moment at the sight of a palanquin carried by four men and surrounded by others.

19—22. In the handsome vehicle sat a resplendent couple, a man with a dark but noble mien and his lovely wife. As soon as the former saw Narayana, he beckoned to the monkey king who, obeying his command. promptly placed the boy before him. Lovingly the dark visitant caressed the child's head crowned with curly hair and put in his hand a letter, sealed with Rama's name. The boy wondered if that personage

was actually Rama himself descended to the earth to favour a devotee of his friend Maruti.

23, 24. As Narayana received the epistle, he was seized with a tremor; he lost his speech, he wept, he laughed, he danced. Gradually he became aware that the wondrous apparition had vanished, and that he was alone in a forest far from his village.

25, 26, 27. After the boy's disappearance that morning, his home remained shrouded in gloom like the sky when the rising sun is hidden behind a cloud at the approach of monsoon. The frantic mother cried, while the father racked with anxiety, set out in quest of Narayana. He went with his friends to every spot frequented by the boy on the hills, in the valleys, and finally reached a wood.

28, 29, 30. Seeing the boy in a distant corner of the forest, he thanked God and trembling, somehow reached the spot. His whole being throbbing with love and tears filling his eyes, he rushed to embrace his son, but the latter remained utterly passive. As though suddenly awakened from a dream, his eyes wide open, his senses gone, he only breathed and stared, seeing nothing.

31—34. The father spoke endearing words, friends bantered again and again but the boy stood still, rigid, unwinking, as though he did not recognise his people. Seeing this transformation in his son, the frantic father exclaimed : "Alack ! Alack ! My son is seized with some strange malady." Some friends said he was gripped by evil spirits, others surmised that he was under the spell of a ghost and that only an exorcizer could cure him by chanting mantras.

35. Presently a young man carried him home swiftly, and relieving the mother of her distress, brought joy to the family again.

36, 37. When the boy's closed fist was opened, the epistle given to him by the visitant, which he had preserved carefully so long, was disclosed. And as Suryajipant read the snow-white letter sealed with Rama's name, both his sons, listening to its contents, were soon lost in a reverie.

38. In course of time, the father invested his son with the sacred thread, then, to wean him from his childish pranks, took him to a teacher for his early instruction.

39, 40, 41. Later, he found a little girl as dainty as a bud to whom he married his elder son, who was yet a boy. This fine little daughter-in-law, Parvati, served her mother-in-law Renudevi, as the Vasantika creeper serves to enhance the glory of spring. Soon after, Suryaji left the mortal coil to join his forbears in the next world.

42, 43. Renudevi bore bravely the loss of her husband out of her love for her sons, as a creeper detached from a tree is seen alive merely for the growth of flowers and fruit. To soothe her in her sorrow at her husband's death her two sons showered her with affection, and gladdened her heart with tender, pleasing words.

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## CANTO III

1. Narayana, studying at the primary school five or six years surpassed in intellect, not only his class-mates, but even his teacher.

2, 3. Highly pleased with his brilliance, the teacher went to the elder brother and said, "O gentle one ! Your little brother deserves to have Brihaspati for a teacher. He has mastered his mother-tongue and I am now incapable of teaching him any more. Can a tiny spark illuminate the sky ?

4, 5, 6. "He will himself acquire the knowledge of entire S'astras. What indeed is unattainable to a gifted person ? Didn't the resourceful monkey-king cross the ocean without a boat ? Therefore, send this talented boy to a learned master. An expert alone can polish a precious diamond." So saying, the teacher blessed the elder brother and left his house. Thereafter, Narayana remained at home, pursuing his studies by himself.

7—12. Before his father's death, the elder son had founded an ashram in the village where he taught his little pupils various principles of ethics and quietly initiated the most deserving. Seeing the initiated youths, Narayana, even at an early age wanted to be initiated, and begged his brother to fulfil his wish. The latter, however, said, "Narayana, you must not be in a hurry. Even the moon awaits perfection of her digits. You, with your great intelligence, will certainly get what you desire some day by God's grace, as Uttanpad's son Dhruva attained the Highest place even in his childhood." But the elder brother's words had no effect on Narayana's mind as formerly Narad muni's advice on that of Dhruva who wished to practise penance to gain Hari's favour. And determined to be initiated, he hastened to Hanuman's temple. Great men reveal intense determination even in childhood.

13—15. There, with fervent devotion, his eyes streaming with tears, he passed a major portion of the night praying to Maruti in verse after verse. His intense

fervour reached a height far beyond his tender age. Streams of tears from his face were dried up by heat, his throat was parched by continuous chanting. Finally, his body completely exhausted, he fell down on the dark floor in a swoon.

16, 17. At midnight, a flash of dazzling light from the interior of the shrine, aroused him from deep slumber. When awake, the astonished boy sprang up in a moment, and beheld in front of him Anjana's smiling son* encircled by a halo.

18, 19. His eyes wide with amazement, the boy prostrated himself before Maruti, whose feet he bathed with tears of joy. Then, a sound issued through the interior of the shrine to indicate that the earth had become replete with joyous fervour.

20, 21. The kindly Maruti, greatly pleased with the boy's intense faith, immediately made him see Sri Rama in person. The boy's heart was overwhelmed with wonder. As he saw the blinding light of the Lord, the like of which he had never seen before, he stood stock-still sweating, as Dhruva in front of God.

22—25. Presently, Rama got Maruti to advise and initiate him and Himself enlightened his mind with His divine radiance. Placing His hand on the boy's head, He uttered these nectar-like words : "The whole country is desecrated by mlechchas. Therefore, to bring happiness to my people, I command thee to renounce self-interest and practise a severe penance on the sacred banks of the Krishna. Thou shalt carry on fervent worship of Me and spread it among atheists." Saying this in a deep and divine voice, the mass of dazzling halo vanished. The boy remained thrilled.

*Maruti.

26, 27. Meantime, the elder brother, after wandering in the forest and on the banks of the river, went into Maruti's temple where he found Narayana, his face radiant after the initiation. He stood a moment staring at the boy, then, as the latter opened his eyes, embraced him affectionately, took him home and immersed his mother in an ocean of joy.

28. In later years, Narayana described this strange incident humorously in Marathi verse, using the well-known metre Abhanga.

29, 30. "Our parents were selflessly devoted to Rama, chanting His name constantly. God's worship was the only legacy our father left, to be divided between us both. But alas, my elder brother coveting the entire inheritance, took not only his own, but my share also. Therefore, I left home and acquired this worship myself as also the state of bondage of Sri Rama. Blessed be our family !"

31, 32, 33. Thenceforth, Narayana remained quiet and showed signs of detachment. Indeed, this tendency peculiar to the family, was the touchstone of their greatness. The mother thought the snow-white purity of his character turned him from worldly pleasures and made him averse to marriage. And she longed to see her nine-year-old son married. Women generally like to have a daughter-in-law.

34, 35. She told a priest her intention, and got his approval in the matter. Priests, out of self-interest catch simple youths into the meshes of marriage. But all their efforts proved futile like those of the clouds hurled by Indra on the mountain lifted by Lord Krishna in the Vrindavan.

36—39. "The boy, perplexed and distressed, once slipped out of the house quietly and stayed in a solitary place to avoid his mother's persistence. And forgetting his food, drink, play and sleep, he remained two or three days near a well, thinking as to how to escape from the ties of matrimony. Then, suddenly, as he saw his companions in the distance, he climbed instantly the nearest tree. Soon, his comrades reached the spot and asked loudly, "Why have you deserted your people, and taken to the life of a monkey ?

40, 41, 42. "Giving up your prayers and other duties, why are you jumping from tree to tree like an animal ? Would a king's steed leave his splendid stable and resort to a washerman's yard ? And how long will you remain on a tree hanging on to its branches like a monkey ? A young man does not avoid a maiden out of fear, but seeks her out of love. Were you born crazy ? Or is this due to your association with mad monkeys ? Milk when mixed with water and other liquids, loses its inherent quality."

43, 44. Thus ridiculed by the indiscreet boys, Narayana, burning with anger at the insult, rashly threw himself from the tree down into the well. Terrified by the occurrence, some of his companions vanished like the wind, lest they should be accused of the boy's murder.

45, 46. Presently, an expert swimmer among them quickly dived into the well to save his friend, but his long, strenuous search was as futile as a search for water in a desert. Finally, distressed by the conviction that Narayana had drowned himself, the brave lad went away immediately to inform Narayana's people.

47—50. Hearing the unexpected news, Renudevi was sunk in a chaos of grief and, consoled by her elder

son, she started with him for the well. Stumbling on the way in her panic, trembling and sinking, her eyes dim with tears; she could hardly walk the long distance. Fearing that his poor mother would not be able to reach the spot, and that delay might end in disaster, the son lifted her in his arms, saying, "Mother, don't torture your frail body with grief. I feel sure that by Rama's infinite mercy my brother is safe."

51. Although thus assured tenderly at every step, she could not bear for a moment the agony of separation from her beloved younger son.

52, 53. Finally, they reached the spot and approaching the edge of the well, the elder son said loudly, "Come out, child, look, I have come with mother." No sooner was he called by his brother, than the boy came out of the well. His companions were astounded, his mother thrilled will excessive joy.

54. With his garments drenched, his handsome face bent down, the boy fell at her feet. Then, taking her trembling hand, he followed his elder brother who set out homewards.

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## CANTO IV

1—3. Alarmed by the recent event, the elder son said to his mother, "Please, mother, don't persist in forcing my brother to marry. He will vanish again and that will be tragic. So leave him alone as he is so averse to matrimony. Marriage by compulsion does not lead to happiness. You know how Cupid was destroyed. Not only was his attempt at alluring foiled, but he was rendered bodyless by Siva."

4, 5. Renudevi, thus advised by her elder son, slackened her persistence although she had set her heart on her project. And Narayana, believing that his mother thought no more about it, felt as happy as an untamed elephant, when a strong chain about to be tied to his feet is taken away.

6—11. And now that he had been initiated through Divine favour or his own merit, he constantly wondered when he would be his Lord's bond-slave. He read during the day the ennobling story of the Ramayana and at night dreamed of episodes of the great epic—sometimes of Rama's boyish games with his three brothers, at other times of Rama's wonderful feats of archery, of the two brothers' journey with Vishvamitra to his hermitage infested by demons, of the lovely forest plateaus crowded with beautiful deer which the two brothers saw on the way, of Tataka who harassed the families of hermits day and night, of her being struck by Rama's fatal arrow and starting on her journey to the land of Death, of Rama's lifting the bow of the king of Vidharbha, of his defeating the arrogant Parashurama by breaking the latter's bow.

12—17. Thus, dreaming of the great Valmiki's epic and later, thinking ceaselessly of Rama's great deeds, he would lie awake. On one occasion he saw in his dream Rama welcomed by maharshis and honoured on the way by old villagers. Some other time, he saw him with Sita and Lakshmana resting on the fine banks of the Godavari after their evening prayer. Another night he saw these two heroes and Maruti equipped with a monkey army, crossing the ocean to kill the wicked Ravana. Seeing in a dream once the extraordinary exploits of the two brothers, as though they were actually happening before him, the boy suddenly woke up, thrilled with ecstatic joy.

17, 18, 19. Thinking of Maruti's disinterested love for Rama and his brother and of his supreme happiness in his noble service to them, he silently wept in the night. His mind thus preoccupied with the wonderful epic, he had no thought of anything else and, inspired by Rama's amazing story, he longed to spread His glory on earth.

20—22. Three years thus elapsed and Narayana now hardly twelve, concentrating hard on Sri Rama, no longer cared for boyish games. Renudevi, perceiving his detachment, thought that marriage alone would make him happy. This decision made her doubly enthusiastic about her son's marriage.

23, 24, 25. So one day, sitting by his side and caressing his head tenderly, she said : "Will you, my son, do what I wish?" "Mother, I bow to your command. Say it without fear." Assured by his promise, she said, "I know you are against marriage, but just to please me, will you not remain with your bride while the wedding cloth is being held between you two?"

26, 27. He laid his head on his mother's feet and said that her command was law. The simple woman thinking that she had got his consent, was overjoyed, and finding an auspicious day for the wedding, set about making the necessary preparations.

28—33. At that time her elder brother Bhanaji Pant, living at Asan had a daughter five or six years old, daintier than a shireesha flower. After getting his approval to the union of the two families, Renudevi decided to have his lovely daughter as bride for her son. So, Narayana as a bridegroom set out with his people for Asan. On his arrival, Suryajipant who

knew the rites, performed the betrothal ceremony. After sunset on an auspicious day of the bright half of Falgun, the bridegroom's procession with all the pomp of torches and sweet music, went along the street. Soon it reached the bride's house which was surrounded by canopies decked with fragrant flowers. After his feet were washed by women with pure water, Narayana moved on to the cloth pavilion, crowded with guests and relations, all eager to see the bridegroom.

34—37. Then, the bride and the bridegroom who were both yet minors sat on golden bridal seats and, as instructed by elders, performed puja prior to the marriage ceremony. Presently, the priests held a white cloth between them, and began to recite sacred mantras. Women showered them with rice. Just then, the bridegroom, unnoticed by anyone, slipped away and mingling in the crowd rushed out in the dark towards his village. Being an incarnation of the wind's son, he ran as swiftly as the wind itself, and later, finding a fig tree on the way, hid himself in its hollow.

38. Sheltered in the tree two or three days, the fugitive felt rested after the fatigue of the flight. Then, cautiously, he took the road to Panchavati before sunrise.

39, 40. Meanwhile, a tremendous uproar was created by his strange conduct. The frantic mother wept, her elder brother was distressed, "alack! alack!" exclaimed the disappointed guests, while the priests remained neutral.

41, 42. A few friends set out in search of the bridegroom. Relations formed two or three groups of boys and

sent them out everywhere. Some of them went to the temple, others to the banks of the rivers, a few brave ones plunged into the forest.

43. No one guesed the road which the fugitive had planned to take beforehand. Who but the clever Hanuman knew that an ocean could be crossed without a boat ?

44. The bride's father, then, selected a boy from among those who had gathered and placing him opposite his daughter, performed the marriage ceremony.

45—48. When all efforts at tracing the fugitive had failed, the mother despairing of his return, became almost demented with grief. The elder son said to her as she was exhausted by sobbing, "Mother, did I not warn you before not to think of my brother's marriage ? But alas ! You ignored what I said and set about the matter in vain. Maybe, his disappearance was pre-ordained. Now do not grieve any more, for the merciful Rama is protecting him day and night. We shall certainly see him again soon." So saying, he took her back to their village.

49. Thus, the versatile boy, Narayana, who had obeyed his mother's command, spurned mundane pleasures, and turned to prayers. He considered the whole world as his own family. The great have always had a similar way of thinking in life.

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## CANTO V

1. As mentioned before, Narayana slipped out of the hollow of the tree, and trudging to Panchavati, reached the town completely exhausted.

2, 3. From here for a thousand miles the Godavari, an ornament to the Maharashtra, which has its source at the sacred place of Sri Tryambak, flows swiftly to join the sea. Long ago, Rama and Lakshmana were delighted to see its beautiful stream, and the latter built a fine cottage on a lovely spot on its bank.

4—6. Rama, with his wife and brother, always strolled happily on the banks of the river in flowery woods replete with fruit trees; Dnyaneshwara who lived in a village on the banks of the Godavari composed a jewel of a composition called Dnyaneshwari and dedicated it to Lord Krishna.

7. Arrived at its bank, Narayana, refreshed after a bath in its holy water, went to Rama's temple and prostrated himself before the image.

8. Near Panchavati there is a small hamlet called Takli, where the river Nandini joins the Godavari.

9—12. At the confluence of these two rivers on the way to Takli, Narayana accidentally discovered a cave where he made his abode gladly. He discarded his wedding garments and the armlet and ear-rings arranged on him by his mother, and donning a strip of loin cloth, bravely entered the life of an ascetic. He, who had been nurtured with love on wholesome food by his fond mother, and had slept on a bed, now lay on the floor with a stone for his pillow. The river served him with pure water, the wind with perfumed pollen of flowers, the trees with good shade, and the birds with their sweet warble.

13—17. In the dark forest cave whose interior was lighted by Rama's radiance, the boy resolved to practise penance for twelve years. At sunrise, awakened by

the chirping of birds, he would rise as radiant as the morning sun and after toilet, go to the confluence of the two rivers. After ablutions in the limpid water and performance of sandhya, he stood on one leg, in waist-deep water until mid-day repeating with closed eyes, "Rama ! Rama !" and chanting Gayatri mantra a thousand times every day. At mid-day, he went to town for begging alms and, though never seen there before, was honoured by the housewives everywhere.

18—20. After offering a part of the alms to his God, he ate the rest. The young hermit followed all the regulations laid down by former maharshis. Wrapped in a piece of cloth, he possessed a natural lustre of nobility about his face. Women of the village vied with each other in serving him dainty food. Attracted by his peculiar radiance, milkmen gave him milk, young women flowers, old people their blessing.

21—23. In the afternoon, sipping the ambrosia of poetical works in the company of learned men and listening to their discourse, he sharpened his own intellect. Instructed by Vedic scholars, he learnt all the fourteen lores and by God's favour and his own industry mastered the Vedas also. Sometimes, at night, listening to the stories from the Bhagvata in Rama's temple, at other times to a delightful Harikirtan, he spent his time happily until midnight.

24—26. Three years thus elapsed. The boy continued his severe penance ; his body bleached from waist downwards, being bitten by fish. Finally, one day Rama revealed Himself before him in the cave and said, "I am pleased with thy devotion, O Ramadas !" So saying kindly, the Deity vanished. Thenceforth, people called him Ramadas. Later, on account of his extraordinary power, he was known as Samartha.

27—30. There lived then a certain wealthy but childless young man with his wife in a town called Dashapanchaka, two miles from Takli. He was worn out with consumption and though tended long by physicians, died. His virtuous wife bereft of everything by her husband's death, and wishing to mount his funeral pyre, accompanied the cortege to the ghat. The funeral procession, followed by the crying woman, whose forehead was besmeared with kumkum, going towards Nasik, finally reached the banks of the river.

31—33. Just at that moment was seen Ramdas meditating there peacefully after his daily practice of penance. Seeing his radiant face, the young woman wishing to get his approval approached him with folded hands before mounting her husband's funeral pyre. Hearing the tinkling of her bangles and seeing her kumkum-besmeared forehead, he blessed her, "May your husband live long and may you be the mother of eight sons."

34—39. "Will your blessing, O, Mahatma, be realised in this or in my next life ? " She asked humbly with a wan smile before her relations. Surprised at her query, as the hermit glanced at her, he was informed of her husband's sad death and of her wish to follow him to the next world. He looked at the grief-stricken woman and felt greatly perplexed. Then, meditating intensely, he invoked his Deity mentally exclaiming, "O Raghupati, the blessing which suddenly slipped from my mouth cannot be fructified without Thy help. There cannot be a harvest without a torrent of rain. If my blessing always proves futile, how can I create confidence in people ? There is nothing impossible on earth for Thee, Merciful Lord. Therefore, let Thy devotee's word come true." Thus praying to his God, he said to the

relations of the dead, "Let the young lady's husband be brought here."

40—42. When the corpse was placed before him, the hermit stared at it a second, then, sprinkling the water of the Goda on it, said, "Arise, brother". Hardly had he addressed the dead man laid on the bier, when the latter, awakened from sleep as it were, sat up, repeating "Rama ! Rama !" The crowd of villagers gathered on the bank of the river to see the miracle were convinced of the hermit's extraordinary power.

43—44. The happy woman overwhelmed with gratitude fell at Samartha's feet and bathed them with tears. The sage said to her, "Lady, go home now happily with your husband. First I said, 'May you get eight sons.' Now I say, may you get ten."

45—46. After she and her husband had bathed in the river, she pressed Ramdas's feet and stood silent with folded hands. Then, the happy party after receiving his blessing, led the couple to their village, singing and dancing as though they were newly wedded.

47—48. The villagers that day marvelling, paid homage to Samartha, then praising him profusely, said with bowed heads, "O Mahatma, you are undoubtedly some god descended to earth. It was with an inscrutable purpose that the Creator created you from a portion of Himself."

49—50. The selfless Samartha hearing this eulogy of himself, replied humbly, "Being Brahmans you are powerful. The world follows your actions. O Aryas ! By the grace of the family Deity, there is nothing unattainable on earth. I am your servant." And he prostrated himself before them.

51. At sunset the villagers went home, singing loudly Samartha's praises and he, filling his bowl with pure water, returned to his cave.

52—54. Thenceforth, the grateful couple came every day all the way from Dashapanchaka to see the sage. After a year when the young man's wife gave birth to a son, she placed him at the maharshi's feet and prostrated herself on the ground before him. After blessing her, he said, "By Sri Rama's favour, this son is born to you. May he bring joy to those who deserve to be revered, as Nandi to Shiva."

55—58. "O Mahatma ! I dedicate my son to you gladly. Please accept him," she requested, delighted by his blessing.

"What can a forester do with a babe ? He should be nurtured in his father's home. A lotus grows not in a mountain cave," replied Ramdas. But the couple, extremely anxious to dedicate their son to him, did not cease entreating. So finally Samartha consented and, taking the infant, gave him the name of Uddhava and instructed the mother to bring him at the time of his investiture of the sacred thread.

59—61. So when the child, reared with care and given his early instruction, was eight years old, he was brought by his parents to the sage on the banks of the river. Ramdas himself performed his adopted son's investiture and after initiating him, proudly took him to his cave at dusk. Later his mother had nine other sons and the family became known in the village as Dashaputre.

62—64. Thereafter Uddhava who, though yet a child, pious like Pralhada, lived happily in the cave near his Guru's feet. Listening daily to the latter's noble talk

and witnessing his severe penance, what wonder that the lad became Samartha's best disciple? Thus, removed from the wings of his mother as a child like a young one of a cuckoo, Uddhava was purified by recitation of the Vedas, and disciplined with severe rules, he lived all his life with the sage.

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## CANTO VI

1—4. Historians have said that family Deities appear before Mahatmas either by day or night to talk to them. While he was staying at Panchavati, Raghupati appeared before Ramdas at dawn, with Maruti, more than once and commanded him, "O Muni! Thou hast stayed here long. Go now south and there elevate the minds of people with devotion for Vishnu." Hearing his Lord's mandate, Ramadas replied, "When my penance here terminates, I shall go to another town."

5—8. Towards the end of twelve years, Raghupati revealed himself again with Maruti as before, and said, "Eighteen years ago was born King Shivaji. Render him friendly help. A mighty army raised by the mlechchas to conquer the country, is burdening the earth. Let it be vanquished at once, and let the valiant King Shivaji destroy the enemy. May the light of the re-established Dharma blaze in the hearts of atheists. By the rays of your eloquence remove the darkness of their ignorance and liberate them from the gloom of adversity."

9—10. Ramdas replied with folded hands, "O Lord! My penance here will soon end, when I shall most humbly obey your behest." "Om," said Rama and vanished. And the muni continued his penance ceaselessly.

11—15. Later, the festival of Rama's birthday was celebrated by a daily Harikirtan in the courtyard of the temple for the delectation of villagers. The devout Ramdas wearing a piece of cloth, was seen by the villagers every day, listening to the epic eagerly like a bee sucking honey from a flower. One day Maruti appeared suddenly before him, saying, "I come today to hear Harikirtan from your mouth." "I have no ability to narrate the epic. I shall make blunders and be ridiculed," replied the hermit modestly. "Fear not, my dear friend. I am always by thy side to help thee in thy recitation," assured Maruti and the hermit consented.

16—21. Being permitted to conduct the Harikirtan, Ramdas began to recite it, when Hanuman in the guise of a boy sat by his side, and listened with great pleasure. While recounting Rama's story, Ramdas described Hanuman as he perched on a tree in Ravana's pleasure-garden to see the chaste Sita in her unhappy state. While he was describing this sad portion of the story, the boy by his side boldly asked, "Were the flowers on that tree red or white ?" "Not red but white," replied the hermit. "Indeed, they were not white but were as red as the tawny rays of the rising sun," the boy argued.

22—25. The audience annoyed at the boy's quarrel with the narrator, were surprised at his presumption. Wishing to stop his prattle, they said, "Why do you want to display your eloquence ? A discreet person never argues with a narrator but holds him in great respect. Therefore, enough of your useless battle of words, better listen to the story silently. If a person in a gathering becomes garrulous, the narrator has to retire out of helplessness. And don't you know, boy, that these stories have been recounted from very ancient times and an intelligent man listens to them silently with good faith ?"

26—32. Ramdas stopped the audience from scolding the lad and said, "The flowers, my boy, were white, I repeat." Presently, he finished his beautiful narrative and as he returned to his cave, Maruti who had followed him, said, "My friend, listen. Formerly I saw in Ravana's garden a cluster of flowers on a karnikar tree. They were other than white, and yet why did you insist that they were white? I shall go again to Ravana's great city in my vimana, and if you come with me, you will see those flowers yourself." Ramdas replied, "Master! You have commanded me to narrate the epic, also to worship Raghupati. How then, can I go to Ravana's city without interrupting my work? If there is no breach of discipline, then I am at your service." "You are right. Continue your worship. I shall go there and bring some of those flowers myself." And Maruti vanished.

33—38. The celebration of Rama's birthday festival ended in due form and the twelve years of Ramdas's penance also were about to end. Rama appeared again before him along with Maruti and said, "Today the period of your long and severe penance will be over, my son. Now move on south and enlighten the minds of atheists." Ramdas Muni, with folded hands and bowed head, answered, "With Thy consent, O Lord, I, Thy servant, wish to wander on earth. After that I shall immediately obey Thy worshipful behest." Saying "Om", the Deity granted the Muni's wish and presenting him with a garment and a wreath of Tulsi flowers, vanished with Maruti.

39. Having received Rama's blessing and favour, the hermit prepared to go round the world. His young disciple Uddhava insisted on accompanying him, but Ramdas consoled him somehow and left the cave.

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## CANTO VII

1—8. Ramdas, after his ablutions in the waters of the river, performed Sandhya, then, singing the glory of God ardently, set out from the village on his peregrination. His fine stately body wrapped in saffron robe, and a catapult slung over his back, he went along distressed to see destruction in every town. Temple bells were no more heard ringing as before, nor musical instruments announcing the hour of puja. Devotees had disappeared from temples. Hermitages of rishis where the chanting of Vedas was once heard continuously, were now as silent and dismal as a funeral ground. After looting jewels and golden images from temples, the wicked yavanas either destroyed them or turned them into masjids. Young women of respectable families were carried away and forcibly married to mlechchas after their obstructing relations had been killed, and the streets were flooded with their blood. Arrogant yavanas burnt villages and wrought havoc everywhere. Agonised wails of dislodged women and children were heard continously. When old villagers told Ramdas the story of the destruction, his mind was overcome with distress and he resolved to re-establish his Faith everywhere.

9—16. Finally, after wandering long, he reached Benaras. After a dip in the holy Ganga, he performed the evening puja, then, eager to see Rama's image, went to Shiva's temple where evening worship, accompanied by mridanga, bells and conches, was being conducted by Brahmans. As he was about to enter the temple he was stopped at the door by attendants who mistook him for a foreigner or a mlechcha priest because of his beard. So he went out and sat quietly under a tree. The linga of Shiva suddenly became invisible to the priests. Greatly upset by this strange phenomenon, the worshippers

surmised that it was due to Divine displeasure at their having insulted a saintly person. So silently the Brahmans approached Ramdas with hands folded over their heads, exclaiming "Alas! we have sinned against you, out of ignorance of your greatness. Please forgive us and come into Shiva's temple." No sooner had the hermit entered the temple than the shining linga became visible again.

17—23. At the well-known Hanuman Ghat, he installed Maruti's image and created a sense of devotion for him in the minds of the people. After remaining in the city some time, Samartha proceeded further until he reached the ancient city of Ayodhya, where he was thrilled to see the birth-place of Sri Rama, his ancestral Deity. As he walked in the streets, formerly sanctified by the dust of Rama's feet, he felt himself nearer to his God and considered himself blessed. Exalted by the frequent visitations of his Lord, Ramdas set out from the town to the holy places of Mathura, Prabhas, Brindarka, and Vrindavana. In each of these places, he prayed to its respective Deity and after establishing hermitages everywhere, appointed trustworthy disciples to look after them.

24, 25. At the advent of summer, he crossed the western ocean by a boat and reached Dwarka. Here he saw Lord Krishna's Image, performed His worship, and with a view to uplifting his followers installed Krishna's image everywhere.

26—28. After his pilgrimage to Dwarka, Ramdas wandered all over Kashmir and finally arrived at the beautiful town of Srinagar. Here, there was a Sikh yogi, a follower of Nanak, who, though in constant meditation of God, had not found spiritual peace. He had asked learned men who visited him to expound

the abstruse principles of Vedanta, but had found no satisfaction from their explanation.

29, 30. When Samartha came there, he was invited by the Sikh yogi. Anxious to understand the essence of Vedanta, he received him with great reverence. Ramdas removed his doubts and, being completely satisfied, the latter found spiritual happiness as never before.

31—39. After visiting Kedar and Badri Narayana, and wandering in the most delightful Himalayan country, Ramadas reached an inaccessible peak which no human being had climbed before. Here he saw in a Himalayan grotto a snow image of Maruti and approaching it with intense love, sang the glory of Sri Rama's Messenger. Regardless of the extreme cold of the cave, he remained there, oblivious of food and drink. But somehow being provided with the necessities of life, he spent there four months. Then, taking leave of Maruti, he proceeded to Manasa lake, and visiting holy places on the way he went to Jagannath. He initiated those who came to him for guidance, and thus added to the number of his followers. Finally, he walked from North to South along the sea coast to Rameshwar. Here, he bowed to Maruti and after visiting the five holy places of Venkateshwara and others, arrived at Kishkindha. The pilgrim, then, went to Pampa lake and Rishyamukha mountain, and gathering numerous disciples, founded Rama's temple in each place. Then, walking a long distance and crossing the Sahyadri. Samartha finally returned to Panchavati alone after twelve years.

40, 41. After ablutions in the Goda while he was praying in Rama's temple, his Lord revealed Himself to Ramdas and said, "Proceed now to the banks of the

Krishna and do thy duty." Samartha placed his head on the lotus-feet of his Lord, praying that he might be allowed to go to his birth-place first to see his mother. "Om", said Rama and vanished.

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## CANTO VIII

1—4. With Raghupati's approval, Ramdas left Panchavati and soon reached Paithan where he spent a few days. Meantime, his mother, not having seen him since his wedding day, had been mourning for him twenty-four years thus: "Leaving your mother, my darling, where on earth have you gone? Tell me, when shall I clasp you in my arms? Hoping you would return tomorrow or the day after, I have waited for you and bearing my grief, am clinging on to life."

5, 6. Thus lamenting, she passed a number of years expecting her son in vain and finally fell into a sea of grief out of despair. Shedding floods of tears day and night, the poor lady became blind and sinking with old age, was now ready for her journey to the next world.

7—10. Her elder son consoled his grieving mother by telling her that it was not right to mourn for what was inevitable. Did she not remember what Eknath muni had said, that his pious brother would one day achieve fame by his own brilliance, that he would save his country which was oppressed by cruel mlechchas and establish the Sanatan Dharma again? Trust in a saint's words dispelled adversity. Wherever his brother might be, he would be protected by Rama.

11—13. "Indeed, I have not forgotten the great Sage's words", she replied feebly, "but my mind is tormented

by intense impatience to see my boy." "Mother, don't grieve, meditate on Rama. If you have faith you will soon get what you desire." His wise advice gave her courage and even peace of mind, and she remained absorbed in concentrating on Rama.

14—21. Meanwhile, Ramdas arriving at Paithan after his long pilgrimage held Harikirtans near Eknath's samadhi. His ardent recitation fascinated his audience, who wondered if Eknath muni himself stood before them in person. He was seen in the streets of Paithan dressed in saffron garments, wooden sandals on his feet, rosary in hand, a catapult slung over his back, girdle round his waist, thick matted hair on his head. Men, women, and children, intrigued by his strange attire, mocked at him. Once Ramdas muni went to the banks of the river where a large crowd of villagers had gathered for a bath. A curious Brahman asked him why he was carrying a catapult, what ashram he belonged to. Was it Brahmacharya or the final stage that he had embraced ? "I don't belong to any ashram, but out of the two, I have taken to Brahmacharya," replied Samartha.

22—24. "Then, why do you carry this catapult ?" "Having been a servant of Rama since childhood, I have resorted to a life of freedom." "Is it for sport or for hurting others, that you carry it ?" "As a means of meditation ; a person like me does not indulge in sport," rejoined Ramdas. "Then use your catapult to kill that kite flying in the air," bantered another fault-finder giggling churlishly.

25—28. Samartha, thus urged by the mischievous man, aimed at the bird, which, being hit in its chest, reeled in the air and crashed on the ground motionless. At the sight of the lifeless bird, old people, young men,

women and children, surrounding the hermit, created a terrific row. An impartinent youth exclaimed mockingly, "You charlatan! After embracing Brahmacharya, you destroy a bird like a hawk. What good is this guise of a saffron robe or matted hair, or rosary if you commit a wicked deed contrary to moral principles?"

29, 30. "I merely obeyed you," replied Samartha. "Though educated you are devoid of discretion. Simply because people out of fun asked you to use your catapult, you have actually killed the bird! Now atone for your sin", shouted the crowd.

31—33. As the Brahmans raised a tremendous uproar, the peaceful Samartha said, "Very well, I agree. Tell me the rite prescribed by the S'astras to wipe out my sin." And they ordered him to have his head shaved. So he had his beard and head shaved; bathed in the river, wore a fresh sacred thread and drank *Panchagavyam given him by a priest.

34—36. Then, humbly he asked the Brahmans if he was purified. "You are now free from sin. Why talk about purification?" they retorted. "Revered Brahmans! If what you say is true, then, how is it, that in spite of atonement of my sin the bird is not resuscitated?" he asked. "Oh! you dullard! Don't you know that the dead do not come back to life? But Prayaschit is the only means of atoning for a sin," declared the crowd.

37. "The S'astras only recommended atonement. Why do they not show how a dead creature is to revive?"

38, 39. So saying he addressed the bird cheerfully, "Fly, my pretty bird, as before." Hardly had he uttered

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* A mixture of five products of the cow's body: milk, curds, ghee, urine and dung,

this when the kite flapping her soft wings flew towards the sky and with a warble, swiftly whirled away at her sweet will.

40, 41. The amazed crowd, with their faces raised and eyes fixed on the flying kite, stood rooted to the ground as it were. Presently, as they turned their gaze away and saw the sage with a beard and matted hair just as before, they stood staring at him with eyes wide open with awe and astonishment.

42. With folded hands, they begged his forgiveness for having sinned against him, out of ignorance of his great power.

43, 44. Ramdas bowed most humbly and said, "It is by Rama's power, not mine, that this bird has been resurrected, O Brahmans. He is the Creator and King of the Earth. He is all-powerful, and there is nothing inaccessible to Him." Uttering this, he flung the catapult on the ground and returned to his abode.

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## CANTO IX

1, 2. After the kite's miraculous resurrection, Ramdas was looked up to by the villagers as an embodiment of God. Hundreds of persons, thirsty to sip the elixir of his Harikirtan, gathered to hear the beautiful stream of words flowing from his mouth.

3—8. Once a Brahman came from the village of Ambad to hear the Harikirtan near Eknath's Samadhi. He recognised Ramdas, and approaching him at the end of the kirtan, said, "I think you are S'restha's younger brother ?" "Quite so", replied Ramdas and the Brahman continued, "You are entertaining peo-

ple here with Harikirtans, but your mother is most anxious to see you again. The poor lady has become blind by crying ceaselessly. Therefore, bring her joy by letting her see you again." "I shall go at once to see my mother," Ramdas promised. He soon went to the village of Jambh without fatigue, and proclaiming Rama's name loudly entered the court-yard of his father's house.

9, 10, 11. Hearing this, his mother said to her daughter-in-law, "There is an ascetic outside, serve him." And the young woman went out, with a plate of food in her hand. The sage who had by now mounted the steps of the vestibule, told her that he was not a mendicant. Hearing his voice, the mother stammered from inside, "Is that my Naru ?" "Yes," he replied and entered the house instantly.

12—15. He fell on the ground and laid his head on her feet while the daughter-in-law stood amazed. The happy mother's joy at the reunion with her son after twenty-four years, was reminiscent of that of the mothers of Rama and Lakshmana. The poor woman oozing with love, caressed his matted hair, his face and arms again and again, saying, "Alas ! I, who had seen your boyish face framed in flying curls, cannot see it now in the prime of your youth."

16, 17, 18. Moved by her pitiful words, he said, "Mother, if you wish to see me, why do your eyes delay ?" And he touched her eyes tenderly two or three times when, suddenly, regaining her sight and radiant with ecstatic joy, she clasped him with both arms.

19, 20. Amazed to see his majestic appearance, she said that he had certainly learnt to do ghostly tricks after his long wandering. Samartha gave her the right reply, "I shall describe the wonderful ghost from whom I learnt the tricks. Listen, mother !

21—31. "He who once belonged to *Vaikuntha descended to Ayodhya to suckle his mother Kausalya's breast. Mother, that is the ghost I speak of. While going to Vishvamitra's hermitage, he killed on the way the dreadful demoness Tataka. Mother! That is the ghost I speak of. While passing by the forest path, his lotus-like foot touched a stone and turned it into a pure woman. † Mother! That is the ghost I speak of. Thence he went to King Janaka's city, lifted Shiva's bow and married Seeta. Mother! That is the ghost I speak of. The terrified Bhargava gave him his own bow which he snapped easily. Mother! that is the ghost I speak of. In order that his father's promise to Kaikayi might not be broken, he became a forester. Mother! That is the ghost I speak of. Wandering fourteen years, this ascetic, always accompanied by Lakshmana, lived in the forest. Mother! That is the ghost I speak of. He protected Sugriva, destroyed Vali and crossed the ocean by a bridge. Mother! That is the ghost I speak of. After killing Ravana and his clan, he saved Bibheeshana and released gods from prison. Mother! That is the ghost I speak of. Finally, taking his wife, he went to the banks of the Sarayu where he met Bharat. Mother! That is the ghost I speak of. Ramdas worships Rama Raja who is known to be the soul of all beings. Mother! That is the ghost I speak of."

32. Hearing her son's lofty and fluent speech composed in beautiful verse, her eyes full of tears, she pressed him to her bosom.

33, 34. Meantime, the elder brother was surprised to hear his voice. And his heart stirred with emotion, he

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* Vishnu's abode.

† Ahilya cursed by her husband Gautama, remained a stone until touched by Rama's feet.

received him with great affection. Ramdas laid his head on his elder brother's feet ; the latter lifted him at once and, bathing him with tears, kissed his head and embraced him.

35, 36, 37. After dinner, urged by his three relations, he recounted his history of twenty-four years. Hearing it, his mother said with a sob, "You have raised your family and achieved immortal glory. By your intense faith in Rama, you have shown to the world the path of worship. Felicitating you would be redundant, my son. Now sanctify the home by staying on here."

38, 39, 40. Thus extolled tenderly by his mother and conversing with his brother all day long, he passed a month happily. The spiritual talks carried on in elegant verse between the brothers, day and night, thrilled the mother. Later, when Ramdas wished to leave the house, she, anxious to prevent him from going said, "Don't leave me, darling," and embraced him fondly.

41, 42. Ramdas said, "Mother, do not grieve in vain. Whence can a mortal find eternal happiness ? How can a man sunk in a sea come out dry ? Man experiences happiness in life as much as the reverse.

43, 44. "Happy is he who gladly accepts what is ordained by God. Unhappy is he who craves to get happiness at his own sweet will. Therefore, mother, leave everything at Raghupati's feet, for you will certainly get what you desire. I shall now tell you a story. Listen, mother."

45—48. So saying, in pleasing words, the sage told her the beautiful tale of Kapilagita which maharshi Kapila had once narrated to his mother. Renudevi

with tears streaming from her eyes and her whole being thrilled, said that formerly Raghupati had promised to reveal His form to her. If she could only see Him, she would get supreme happiness on earth and feel blessed.

49, 50. Hearing his mother's words, while Ramdas was lost in meditation, Sri Rama, Lakshman, Maruti and Seeta revealed themselves before them both. Samartha, seeing his mother comforted and intensely happy after the divine visitation, promised to come back to her again, the moment she remembered him. And he left his paternal home.

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## CANTO X

1, 2, 3. The revered sage, after taking leave of his people, reached the banks of the Godavari, otherwise called Ganga by the villagers. He walked round the river, then, went to his cave. The following morning he moved from Takli to Panchavati, when his Lord revealed Himself before him, saying, "O Ramdas! Go now to the banks of the Krishna and show the world the path of worship. Be the worthy Guru of the benevolent Shivaji who has descended on earth for the glory of the righteous Swarajya."

4, 5. Obeying the Lord's behest humbly, he went to Takli immediately and informed his disciple Uddhava that the Lord had commanded him to reside on the banks of the Krishna for the welfare of the people. Hearing this, the loyal youth Uddhava was very much distressed and dreading separation from his Guru again, pressed his feet and stammered :

6, 7, 8. "From my birth until I was eight, my parents reared me with love, but arya! you, who adopted

me, are my real father. My revered parents merely brought me into the world. Looking forward to a happy reunion, I bore the pangs of separation from you while you went on a long pilgrimage. How can I again bear parting from you who are my mother, father, Guru and friend ? I have lived here twelve years, meditated and prayed under your guidance. I did not stir from here nor did I go to my father's house but remained here happily, out of reverence for you, O Master."

9, 10. Moved by his touching words, the sage embraced him and wiping his tear-stained face, said to the youth tenderly, "Formerly, I set out on a pilgrimage to the Himalaya where it was not right to take a child. Now I go to the banks of the Krishna round about Mahableshwar where you will come soon."

11, 12. Thus consoling him cheerily Samartha went after three days to the Krishna river and reaching Mahableshwar, started his fourth penance—the spiritual uplift of the people. In that beautiful mountainous country which was then a wilderness, fragrant with the perfume of flowers, he soon settled down in a lonely cave in compliance with his Lord's command.

13, 14. He commenced performing Harikirtan. His stately form emitting radiance from a long penance, his pleasing recitation full of sweet, frank flow, soon drew hundreds of listeners. Learned men came, being delighted by his pure elegant style, students to understand the essence of the Vedanta, out of admiration for his fervour, while the simple folk feeling overjoyed by the narration.

15. His audience, their hearts full of devotion, exclaimed, "Oh ! what a fervour this great sage has ! May he be our revered Guru."

16. Thus, Ramdas muni, his great virtues being proclaimed by all good people in Mahableshwar, was surrounded from morning till night by thousands of humble devotees.

17. He soon became famous in the country round the Krishna, where, by narrating the story of the Ramayana to villagers, he brought them comfort.

18—20. Later, he set out towards Wai, near Mahableshwar, where meditating and expounding Rama's heroic life story to the people, he lived in seclusion. As he was about to leave Wai, someone suggested an ideal spot for meditation on a hill called Jaranda near Satara for his sojourn. Mahuli was not far from here, so this delightful place pleased him. Here the Krishna and the Veni meet and heighten Nature's beauty.

21, 22 Ramdas lived in a lonely but a delightful spot in the Sahyadri mountains. After bathing early in the morning in the confluence of the two rivers, he ate what he received as alms and played like a child with children on the banks of the Veni. Although he lived alone in an obscure mountain cave, his fame spread everywhere. No matter where a deer may remain, the perfume of its musk spreads in all directions.

23, 24, 25. At that epoch lived other sages in the Maharashtra sanctifying it by the glory of their penance, such as Ananda Muni, Jayaram Swami, Morya, Tukaram and others. Tukaram once went trudging from Dehu to see Ramdas and oblivious of the external world sang on the way the glory of Panduranga. Who could describe the joy of the two maharshis when they met each other? Their meeting was indeed like that of Shuka and Vamadeo.

26. Later, they often met and gradually, their mutual reverence produced a bond of brotherly affection between them.

27, 28. One day Samartha asked Tukaram how he had attained the state of renunciation and also gained Pandurang's favour. So in answer, Tukaram recounted his life's story in beautiful verse as follows :

29—32. "Though born of the lowest caste, I have been a fervent devotee of my family Deity. I lost everything in trade. By the loss of my parents and brother, I suffered a heap of sorrow. During the famine my wife died tortured by hunger. I was ashamed and afraid of a painful existence and distressed by complete ruin. In place of the demolished temple at Dehu, I built another. I learnt by heart some devotional verses composed by great sages. Always devoted to the cause of service of man my tired body was emaciated. I studied the poetical works of great men and started performing Harikirtan.

33, 34. "My mind was never trained but I was not ashamed, for a flame of poetic imagination had suddenly manifested itself in me though uneducated. Later, on account of my low caste, I was forbidden to perform Harikirtan by Brahmans and, as ordered by them, I threw my compositions into the river.

35. "Then as I sat depressed by the river, Hari, in a heavenly voice conforted me. And Panduranga alone knows what my future state will be."

36, 37. After finishing his narrative, Tukaram said, "Tell me, now, my friend, the story of your life." And Samartha recounted it in verse. The noble Tukaram, who was moved to tears, felicitated him and returned to Dehu.

38—41. In course of time, two or three women leaving their homes and relations, became Samartha's

followers and always remained near him. There was a lady called Sati living at Shahapur, whose house the sage, though unknown to her, used to visit for alms. One day when her husband was in great distress, having been seized by Muslims unjustly, Samartha saved him from their clutches as Shibi had rescued a dove from a hawk. Since then, his whole family, particularly his pious wife, felt greatly indebted to Samartha.

42—43. Later, Samartha, after testing Sati, was convinced of her constancy as Sri Rama was with the devotion of a jungle woman. He dissuaded Sati from following him, and installing Maruti's image in a hut near her house enjoined her to worship it.

44—46. His other two women followers were Akka and Venu, clever and virtuous. The latter was a widow and served him in his ashram ; the former left her guardian with her sons, and attended on the sage who loved her elder son Ambaji. Day by day, as Ramdas's disciples increased in number, he left some of them in charge of hermitages founded in various places.

47—50. Ramdas chose Masur for celebrating Rama's birthday. The place being inhabited mostly by Brahmans, was known as Brahmanpur. Near the temple selected for the festival, was a mango tree. Wishing to remove its branches that might cause obstruction, the sage asked his disciple to climb the tree and cut some of them. As young Ambaji was cutting the branches, he slipped and fell headlong into a well near by.

51—53. None of the other disciples who saw this, ventured to inform Samartha, then meditating inside the

temple, and Ambaji remained long in the well. Finally, his terrified mother dreading a tragedy, tremulously informed the sage, who said, "Akka, fear not. Your son is unhurt." And, he rushed to the well, and inquired from above, "Are you all right in the water, my boy ? Tell me." "By your favour, master, I am safe and happy."

54. Hearing Ambaji's voice from the depths of the well, his Guru asked him to come out and the humble youth obeyed his command promptly.

55, 56. As he saw Ambaji coming out of the well drenched, the sage said, "Henceforth, you will be known as Kalyan, the happy one." Later, being constantly together, the guru and his disciple were associated by people as Vyasa and Shuka.

57, 58. Ramdas very much wanted to install Rama's image in the temple on the day of the Birth Festival. He searched for one far and wide, and his efforts were at last successful. After bathing in the Krishna one day, as he sat meditating on the sands, he heard a voice, saying, "In this very spot, son, you will find an image of your Lord."

59. Delighted to hear the voice issuing from the river, he plunged into the water and diving deep, found a couple of stone images. Then, singing the glory of Raghupati, he returned to the bank.

60, 61. One of these was a beautiful image of Rama with Sita and Maruti and the other a heavy idol of Shiva and Parvati, the latter in the act of killing the demon Mahisha. Samartha placed both images on the bank and with a glad heart worshipped them. Then, meditating long, he composed an elegant verse in Sanskrit.

62, 63. A cowherd, who watched this incident, informed the head of the village. The latter, accompanied by a hundred villagers, immediately arrived there and seeing Samartha on his way with the idols, shouted, "Hey, hey, where are you carrying this property which belongs to others ? Leave them both at once and go your way." "I found them in the river and not in the town," replied the sage, and leaving them, went away.

64—66. The villagers tried to lift the idols proudly to carry them to the village, but soon found it was impossible to move them. The head of the village remarked to his astonished companions, "It is strange indeed that the hermit single-handed could lift these idols so easily, when a hundred of us could not even move them. He must be some great man." So saying, he overtook Samartha at the village of Chaffal and said, "Please, forgive our error. Let these images which you have found in the river, be installed in a temple here."

67, 68. "Om", said the delighted Ramdas, and sent his disciples to the river. When they had brought the idols to Chaffal, he got a few Brahmans to install them in a temple with dignity. And later, Sri Rama's birthday festival was celebrated to everyone's delight.

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## CANTO XI

1, 2. Swarajya is indispensable for the stability of a country's religion, which alone leads to happiness both in this and the next world. Just as Ramdas lighted the path of righteousness by his own radiance, so did the brave Shivaji illuminate the Maharashtra by the torch of Swarajya.

3—9. While the sage was practising penance at Panchavati, Shivaji routed the hateful foreign enemy and won many towns The triumphant hero, who was neither too soft nor too severe, had settled in the fort of Rajgad. He had already heard of Samartha's fame, and having a great regard for sages, once went to Mahad where lived a votary of Vishnu. While telling the story of the great devotee Dhruva, he said that it was impossible for one to attain salvation without a Guru. Hearing this, Shivaji said to himself, "Alas, I have not yet found one! I must really choose one of the maharshis here, as my Guru." With this decision, being eager to attain spiritual happiness, he set out for Pratapgad to consult his family Deity. He worshipped Goddess Bhavani and anxious to hear the oracle, slept all night in front of her image.

10. The Goddess dressed as a married woman, appeared in his dream, saying, "May Ramdas muni, the incarnation of Maruti, be your Guru."

11. Waking in a transport of joy, he went to Mahableshwar, where he received a letter from the sage written in verse.

12—14. Shivaji moved by affectionate reverence as he read Samartha's friendly letter said to himself with a choked throat, "Fie upon me that I have not yet seen the great sage who is equal to a Siddha." Thus thinking himself utterly unworthy, and full of distress and remorse, he sent a humble and regretful reply :

15, 16. "O Mahatma, out of ignorance and not out of ill-will have I committed a sin of omission. Forgive me and grant me an interview, for I long to see you." He gave the letter to the maharshi's messenger and accompanied by his intimate friends, went to Chaffal.

17, 18. Not finding the sage there, Shivaji left his companions, and directed by Samartha's disciples, went himself to Shingan and saw the sage from a distance seated under an udumbar tree, absorbed in composing his work of Dasabodha.

19, 20. The disciple returning with the king's letter at the same time, announced, "Master, King Shivaji has come to see you." And as soon as the visitor approached the sage, the latter asked smiling, "Why this hurry of coming, O King? We are all being well looked after in your kingdom."

21, 22. The King replied humbly, "O Mahatma! Forgive me for my error and grant me a favour." The sage was pleased and uttered "Om", and the King performed his puja. Great sages, however, do not seek adulation or honour.

23, 24. The priceless jewellery which Shivaji placed before the maharshi, was thrown away by the latter. He asked passing cowherds to collect it, which the delighted boys did promptly. They say that even now one finds occasionaly a pearl or a jewel in this spot.

25. Then as Samartha chanted thirteen mantras, the King prostrated himself at his feet in ecstacy.

26, 27, 28, 29. "Tell me your inner thoughts, O Guru," requested the King, and the sage expounded them in five brief sweet verses. This pithy nectar-like exposition touching the very core of his heart, Shivaji was lost in samadhi for a moment. Samartha, pleased with his power of concentration, caressed his head and raised him, then, said in a deep voice, "O King, what you have just experienced is the highest bliss." And the King replied, "O Mahatma, I who was without a Guru am now blessed with one."

30. Later, Samartha gave him a handful of earth, a few pebbles, a bilba fruit and two lumps of horse's dung.

31—34. Shivaji accepted the gifts, went round him several times, prostrated himself before him, and with folded hands said, "O Mahatma, it is only today that I know what supreme happiness is and I wish to preserve it. What is the use of fighting for kingdoms or struggling for victory ? What good is power ? What good is the acquisition of a hundred kingdoms before this peaceful bliss ? Freed from all worries, I wish to remain near you and serve at your feet. Therefore, grant me this favour."

35—37. Samartha smiling asked, "Is that why you have come to me for guidance ? The Creator has quite a different purpose in creating you. Having accepted the duties of a King, you must guard Swarajya. Know ye, O King, that it is the duty of a Kshatriya to protect Brahmans and to worship God. You are destined for extraordinary deeds of valour, and your first duty is to release your country from the yoke of the mlechchas."

38. "Master, I bow to your command humbly. I shall be blessed if you tell me the duties of a Kshatriya," said Shivaji.

39, 40. The sage felicitated him, saying, "Praiseworthy is your desire. I shall tell you the duties of a Kshatriya as explained to me long ago. Listen ! A Kshatriya should deal with wordly affairs himself. He should appoint trustworthy and resourceful men, and throw out cruel enemies. He should satisfy equally the rich and the poor in difficulty, and speak with calmness, fortitude and discretion. While ruling the kingdom of Maharashtra, O King ! worship God with fervour, protect poor Brahmans, and honour your realm."

41—42. After he had thus advised the King, Samartha before leaving said to his disciples, "Let Rama's favour be bestowed on the King and entertain him till I come back from the mountain." Instructing them thus, he hurried towards the Thoda hill.

43—45. The disciples escorted the King to the temple at Chaffal immediately. After the latter had prostrated himself before Rama's image, they begged of the Lord to confer favour on him. Just then, a bouquet of flowers dropped down from the head of the image. A disciple picked it up, and no sooner had he placed it on the King's crown, than the beautiful bouquet turned into a bunch of pearls. "This is indeed an inscrutable act of God," cried the amazed people around.

46. Later, Shivaji, as desired by the sage, spent the whole day in the village. The following morning the latter returned and honoured him with hospitality.

47, 48. As he was about to set out for his capital, the King remarked, "Having now heard by your kindness the duties of a Kshatriya, I should love to see you every day." Ramdas answered, "How can there be a constant contact between a king and a forester ? A fish seeketh not the companionship of a bird."

49—51. Shivaji accepted his word humbly, and sad to leave the sage, bid him farewell and proceeded to Pratapgad. He told the story of the sage to his revered mother, as also of his extraordinary miracles. Neither the bilba fruit nor the bunch of pearls astonished her as the clods of earth and horse's dung, conferred on him as gifts by the sage.

52, 53. "Why did the sage give you these strange things, my son ?" she asked, and the King explained to her, "Mother, the lumps of earth mean he wishes me to

possess a vast kingdom, pebbles innumerable forts, and horse's dung excellent stables."

54. Profoundly amazed to hear the deep meaning of the sage's gifts, the queen-mother remarked, "Indeed, it is your great fortune, my son, that such a great maharshi accepted you as his disciple."

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## CANTO XII

1, 2, 3. After receiving his favour, Shivaji visited the sage often, and discussed state affairs with him. In course of time, the country was suddenly invaded by the enemy, and anxious to get his Guru's advice, the King remained awaiting him. Meantime, he sent out messages in search of Ramdas who, however, could not be found anywhere.

4—7. At this stage his ministers said, "Your Majesty, the enemy must be routed. Let a council meeting be called at once. Delay ends in disaster." And the King rejoined, "Nothing will be done without Samartha's advice." The ministers were frantic with anxiety at his persistence. After surrounding the country, the enemy was about to attack it, when Samartha, sandals on his feet and rosary in his hand, suddenly appeared, as formerly Vyas muni before Yudhishthira.

8, 9. After the King and his ministers had prostrated before him, Samartha said to Shivaji, "With clever ministers around you, why do you depend on a forester ?"

10. Shivaji, with folded hands replied, "I shall not take a step without consulting you, O Mahatma. What good are ministers or a mighty army without my

Guru's counsel in time of difficulty? Without the reflected rays of the sun, the moon cannot dispel the darkness of the night."

11, 12. Hearing this, Samartha said, "Blessed are you for your devotion to me; though outwardly far, I am ever near you in an invisible form. Whenever in difficulty, O King, pray to your family Deity with a steady mind. Seek Her command and follow it. Her mandate will be to your good.

13—16. "Now hear what you should do. After cleansing yourself, choose a skilful scribe from amongst your trusted friends and a smart questioner. When you three meet, the questioner may ask the Goddess what should be done, and She will answer through your mouth. Whatever is uttered by you, the scribe should write it down clearly, word by word, which should be obeyed as a behest of the Goddess. When you honour Her command your distress caused by the enemy will be warded off and by the favour of the Benign Goddess, you will be crowned with victory."

17, 18. Thus advising, Ramdas suddenly vanished. The King obeyed his command, and went forth to confront the enemy, and returned to Poona victorious. Later, whenever overcome with difficulty, he propitiated his Goddess and obeyed Her behest issuing from his own mouth.

19. Thus, Shivaji routed the enemy delivered the kingdom overrun by the Mlechhas, and established Swarajya in the Maharashtra, striking terror into the heart of his enemy.

20—24. Once, the King wishing to see the sage staying in the valley of Chaffal approached him with folded

hands, and stood before him humbly. When Shivaji was seated, the latter noticing his tired face, asked if he was thirsty. "Yes, I am," said Shivaji. Thereupon, the sage moved towards a slab of stone near by, lifted it, and there appeared a mountain-stream of crystal water. "Drink this excellent water," said Ramdas and the King drank it to his fill, then, bowing gratefully, spent the day with the sage. This streamlet created by Samartha in his mountain cave for Shivaji, is still seen by travellers and is known as Kubdi Tirtha.

25—31. On another occasion, Shivaji, marching with two thousand soldiers, reached the hill of Chaffal, when he heard that the sage was somewhere near by. So to avail himself of the pleasure of seeing his Guru, he set out with a couple of his followers to Ramdas's cave. After welcoming him, the sage asked him to have his midday meal with him. The visitor, seeing but one disciple there, said humbly that he had left two thousand men at the foot of the hill. How could so many be fed in a forest when there was only one disciple there ? The sage smiled and replied, "You know that by the mercy of God, millions of creatures live in this forest. So don't worry." And he ordered his disciple to feed the King's soldiers as soon as they had washed themselves. As the disciple looked worried, he continued, "Go to yonder hill, lift up the slab at the entrance of the cave and instantly you will find all that is needed."

32—34. The disciple obeying his Guru's command, saw a vast, well-swept table-land polished with cow-dung and with beautiful trees planted on either side. In that enormous place were arranged attractive seats to accommodate more than two thousand men, and large gold vessels full of four kinds of warm dainty food, worthy of the King, his ministers and his army.

35, 36. Seeing this wonderful scene, the disciple with his eyes bulging out, stood rooted to the ground for a moment, then, quickly returned to his Guru. The latter ordered him to take the soldiers there and led the King and his followers himself to the vast plateau inside the cave.

37. The grateful King saw the delightful spot, and surmising that it was created by the maharshi's power for entertaining him, was moved to tears of gratitude with which he bathed his Guru's feet.

38—40. Extremely anxious to have Samartha always near him, Shivaji begged him repeatedly to comply with his request. Finally, Ramdas consented and stayed in a fort at Parali with his disciples, and installed Rama's image in its southern quarter. In this fort the sage lived with good people, hence it was named Sajjangad.

41—44. While Saman Fort was being constructed in the province of Hukeri, King Shivaji out of curiosity went one day before sunrise to inspect it. Seeing thousands of workmen there, he said to himself somewhat proudly, "Blessed indeed am I that more than a thousand poor men are being fed by me." While he was thus boasting mentally, Samartha suddenly appeared. Shivaji bowed to him, and asked whence he had come there all of a sudden. And the maharshi replied that he had come to see the good work Shivaji had begun there.

45, 46. Greatly touched, Shivaji said, "It is our good fortune and of the place that we are sanctified by the dust of your feet." "Lakshmi will always smile over this place where Maruti lives. You are rightly called King for delighting your subjects." So saying, the sage strolled with the King.

47, 48. In the middle of the well-swept road, he saw a huge slab of stone and asked why the workmen had left it there after clearing the street. So by the King's command, an artisan began to cut it until he had reduced it to a round shape, when he was stopped by the sage from further operation.

49, 50. Between the two sections of this cocoanut-shaped stone filled with half a jar of water, lay a frog snug and quiet. The sage said to the astounded Shivaji, "Blessed are you, O King, that not only a thousand workmen but even a frog is sheltered by you."

51—53. Hearing these acute words of the sage, the King felt abashed, and touching his feet begged his pardon for the wrong he had committed mentally. Samartha caressed his head and smiling, said, "You are a favourite devotee of God, Who has made you the protector of the people. In order to purify your mind by wiping out the proud thought that entered it, I came here today."

54, 55. Once while going from Chaffal to another village with his disciples, Samartha reached at midday a hamlet called Padali on the way. When his disciples went to town with their wallets for alms the sage rested on the bank of the river after his prayers.

56, 57. At the sight of the half-naked disciples, the chief of the village shouted angrily, "Why are you begging, you shameless men ? What religion is this you follow ?" And he snatched their wallets and bowls, then slashing them again with harsh words, drove them away.

58. When the sage heard this, he said that it was kind of the village chief to let them off. And he moved on with his disciples.

59—62. Just then, the whole village being set on fire, was suddenly shrouded in smoke. The terrified villagers dashed here and there frantically. A furious giant monkey holding a firebrand, was seen jumping from one house to another, and setting them on fire rapidly. The villagers reproaching their chief, shouted at him fiercely, "By your wicked behaviour to the disciples of a maharshi has this disaster been brought on us. Fie on you!" Reproaching him thus, men, women and children went in quest of the sage, whom they found in a mango-grove with his disciples, not far from the village. They all prostrated themselves before him and with bowed heads and begged his pardon.

63, 64. "Don't be scared. Look in front of you!" he said and the villagers saw the monkey extinguishing the blaze with a shower of water. Seeing the miracle resulting from the incredible powers of the sage, they stood spell-bound as though they had lost their speech.

65. Later, Ramdas delighted to see the village as intact as before, said to the villagers, "My gentle friends, may there never be another fire here again," and his words uttered then have proved true to this day.

66, 67. Once, the sage ordered his disciples to lock his room from outside and instructed them not to open it for sixteen days as he wished to meditate for mental peace. He remained inside meditating some time and became aware of his mother's condition, then at night when all the disciples were asleep, he started for Jambh to see his mother.

68, 69. Meanwhile, his mother who was about to die, had been calling him every moment. As her elder son was consoling her, Samartha arrived. As soon as

he said to her, "Mother, here I am ; look at your Naru," she was revived and stared at him silently.

70, 71. Samartha then said to her tenderly, "The moment you remembered me, I came from far to tend you." "Blessed am I to have given birth to two jewels of sons," she murmured. "You are not only our mother, but the mother of the world," Samartha said softly, laying his head on her feet.

72 Then, the emaciated woman who could hardly move in bed, folded her hands, concentrated deeply on Rama, and as though anxious to join her husband, closed her eyes.

73, 74. Once after an inspection, Shivaji returned from Raigad to his palace in Satara where he remained for a while. After a dip in the river at Mahuli and his evening prayers, Samartha wandered in another town for alms, then, came to Satara.

75, 76. As the King was resting comfortably, Ramdas proclaimed Sri Rama's name aloud. Hearing his voice, Shivaji was thrilled to know of his Guru's arrival and said to himself, "Nothing less than my kingdom should be presented to the revered one who is asking for alms," and with this resolve, he handed the sage a document stamped with his own name, transferring his kingdom to the suppliant.

77—79. The sage read the document, dropped it into his begging bowl and said humorously to the King, "After giving me your kingdom, what will you do without an occupation ?" "I wish to serve you always, Mahatma," replied the King. The sage agreed, and followed by the King and his disciples carrying their wallets, moved on. After offering a part of the alms to his Lord, and sharing the rest with the King and

his disciples, the sage said to the former, "Now you know, my son, what happiness you would enjoy living with me."

80. "There is no happiness for me other than being in your company," replied the King. Pleased with this reply, the sage asked him again, "Will you agree to what I wish ?" "I have consecrated myself to you," answered the King humbly.

81. "If that is your firm resolution, then, bear the burden of your kingdom yourself in the right way. The King when he rules, serves also Brahmans like me practising penance.

82—84. "When Rama wished to be free from the world and hand over his kingdom to his Guru Vasishtha, listen what the latter advised him : 'A Brahman may practise penance always, the King should rule his subjects righteously, for by protecting Brahmans, he serves his Guru. I, a forester and an ascetic, have no desire for royal pleasures. Therefore, O King, rule and protect your subjects as your own children. And Rama thus guided obeyed his Guru."

85. As he heard Samartha's stimulating speech, Shivaji bending his head, accepted his advice gladly and following the noble example of Raghupati, embraced the Goddess of royalty again.

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## CANTO XIII

1, 2. The Mohomedan emperor shook with fear as the valiant Shivaji continuously won countless towns and forts. Amongst the high officials living in Bijapur, was one Afzal Khan by name who harassed non-Muslim subjects intensely.

3. He once gathered a tremendous army and intent on subjugating Shivaji's territory, prepared himself to invade it.

4—6. Shivaji went to his Guru to get his blessing, when the latter advised him to pray to God with a steadfast mind, so that he would be the conqueror. Following his advice, the King ere long held the banner of victory after tearing the mlechha chief with claws, as did Narasimha, his enemy. He buried the enemy on the battle-field and secured immense wealth, steeds and elephants. By removing the thorn from the path of righteousness, he pleased good people.

7—10. Freed from the ghastly horror of an invasion, the victor, thanking Merciful God, went eagerly to see his Guru who was then absorbed in the composition of Dasabodha in a mountain cave. Prostrating himself before the sage, the King stood humbly with folded hands. The Guru asked him to read a passage from his book, describing the qualities of the worthiest man. Shivaji, after reading it, said somewhat moved, "Master, you are powerful enough to turn a poor man into Kuber (the God of wealth), and a sinner into a Godly man. That is why you are known as Samartha. The appellation of Das is only nominal."

11—14. A few Brahmans hearing about the resuscitation of the dead kite, wished to test the sage out of curiosity, and set out early from their village. Reaching Mahuli, they announced their arrival to the King in order to see the sage. The Guru being informed said that he was going into the forest for shikar, and that he would return soon to receive the visitors. Meantime, the Brahmans who were entertained by the king awaited the sage eagerly, when he with a catapult hanging on his back, returned from the forest with his disciples.

15, 16. As the King was about to enquire, where he had been wandering, the sage told him he had been out hunting, and ordered his disciples to show him their bag. So they threw out of a net a heap of dead sparrows.

17—20. The King was disgusted to see this, and hung his head in shame. An intolerant man in the crowd began to jeer at Samartha, when the sage requested the Brahmans to spend a couple of days in the town. The latter having consented, he said to his disciple that they had to go to get alms, and ordered him to let the birds off so that they might return to their little ones. As the disciple was about to ask as to how the birds could fly when they had already been destroyed by him, Samartha said, "Spread out some hay over them and then set it on fire and they will all fly away." The disciple did as he was bid.

21, 22. The birds revived, slipped out of the burning hay and flew away instantly. The people stunned with amazement at this miracle, stared wide-eyed. Convinced of the sage's extraordinary powers achieved by a long penance, they fell at his feet abashed, and hanging their heads down, begged his forgiveness.

23, 24. One day, while King Shivaji was on his way to Mahableshwar, he heard that his Guru was somewhere on the hill. So on arrival there, he promptly set out with his followers carrying torches in search of the sage. But their wandering in the forest only ended in fatigue.

25, 26. Finally, he found himself alone in a dense wilderness. Utterly oblivious of food and drink, but intensely anxious to see his Guru, Shivaji continued wandering until he reached a solitary cave from within which he heard someone moaning with extreme pain.

27—30. He entered the cave instantly and found the sage on the ground, reeling with agony, as though his body was pierced with a spear. The King, extremely distressed, his heart melting with pity, asked his Guru the cause of his anguish and the latter replied with a groan, "What can I say about this unbearable pain in my stomach? I am dying. They say the only cure is tigress's milk. But where can I find it?" "I will go and get it. What could be more glorious than service rendered to one's Guru?" exclaimed Shivaji.

31, 32. So saying, the brave King though warned by his kind Guru, yet bent on finding the desired remedy, plunged fearlessly into the dense jungle with a vessel in hand. Prepared to barter his body for the cure to allay his Guru's anguish, he searched for it, until he reached a cave.

33—36. There he saw a couple of tiger cubs and was thrilled with joy. Drawing nearer, he caressed them, when he heard a terrific roar. All of a sudden, a tigress displaying her fangs, fell on him, and as she was about to destroy him, he appealed to her most tenderly, "Mother, I have not come here to kill you or steal your cubs. Be pleased, and let me milk you as my Guru needs your milk. If you wish to kill me for your feed or that of your little ones, you may do so after I have milked you. I have consecrated my body to my Guru."

37. So saying as he caressed the head of the beast, she began to lick him as gently as a cow. Indeed, even fierceness melts away by tenderness.

38, 39. Seeing this change of attitude, he milked her quickly and as soon as his vessel was filled, he bowed to her and went away delighted. He had hardly walked a few yards, when he heard a soft voice

saying, "Well done, well done", and suddenly behind him appeared the sage like the sun emerging through a dense cloud.

40, 41. When he saw the King's garments torn by thorns and his body injured by the beast's fierce claws, the sage, amazed at his devotion, was moved to tears and embracing Shivaji, said, "Since you considered your own life a mere straw and entered this terrific forest, infested with deadly animals, the fire in my stomach too has been extinguished by the flow of the nectar of your devotion."

42, 43. When Shivaji returned to his capital, he was crowned King of the Maharashtra with all due rites, and he, as the sovereign of the entire southern country, became the delight of his people. Later, he went to Parali to see his Guru and spent a month with him happily, listening to the sage's work of Dasabodha.

44, 45. They were together all the time, spending every minute in solitude. Once Shivaji remained in Samadhi, until he was roused by his Guru. Subsequently, feeling by intuition that he might not see his Guru again after a few days, Shivaji was overcome with grief. A stream of tears flowed from his eyes.

46, 47. As he could not restrain himself, Samartha pressed him to his bosom and said, "After being with me so long, have you not learnt self-restraint ?" So saying the sage consoled him by explaining the essence of his own composition. Then, with a blessing he sent the King back to his capital.

48. Satisfying all his subjects alike by gifts of cattle, vast lands, and wealth, Shivaji now following the rules of

rigorous fasting, found sole happiness in listening to Harikirtan.

49. One night, seated on a seat of kusha grass, while enjoying the recitation of the delightful epic, he suddenly uttered, "Rama ! Rama !" and in a moment, expired.

50. Hearing with profound grief that the valiant son of the Maharashtra was suddenly bereft of his brilliance like the sun at night, the sage murmured, "Mighty is the will of God." And grief-stricken, he never stirred out of his abode again.

51. His disciples, including Uddhava, kept silent, being most distressed to see their Guru remain at home day and night, utterly averse to seeing people.

52. Six months later, the revered sage, great as Vyasa, after completing the gems of his poetical works, the Dasabodha and others, and fulfilling both the commands of Rama, went to the realm of Maruti.

53. Thus, Shivaji and Ramdas after establishing Swarajya and the ancient faith by the force of their sword and intellect respectively, ascended Vaikuntha unhindered and were gladly welcomed by *Mukunda.

THE END

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*Lord Krishna.

By the same Author

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SANKARA-JEEVANAKHYANAM
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